



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

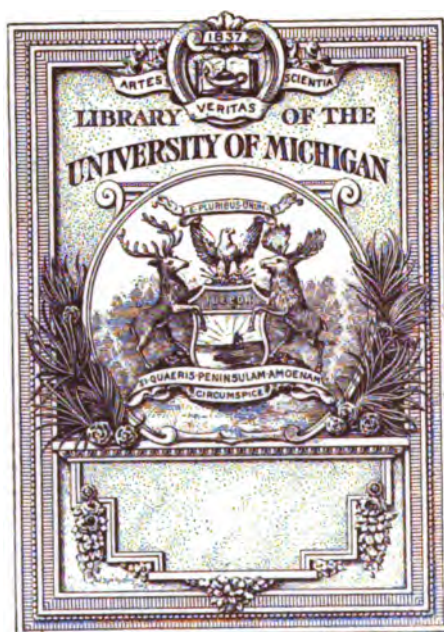
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

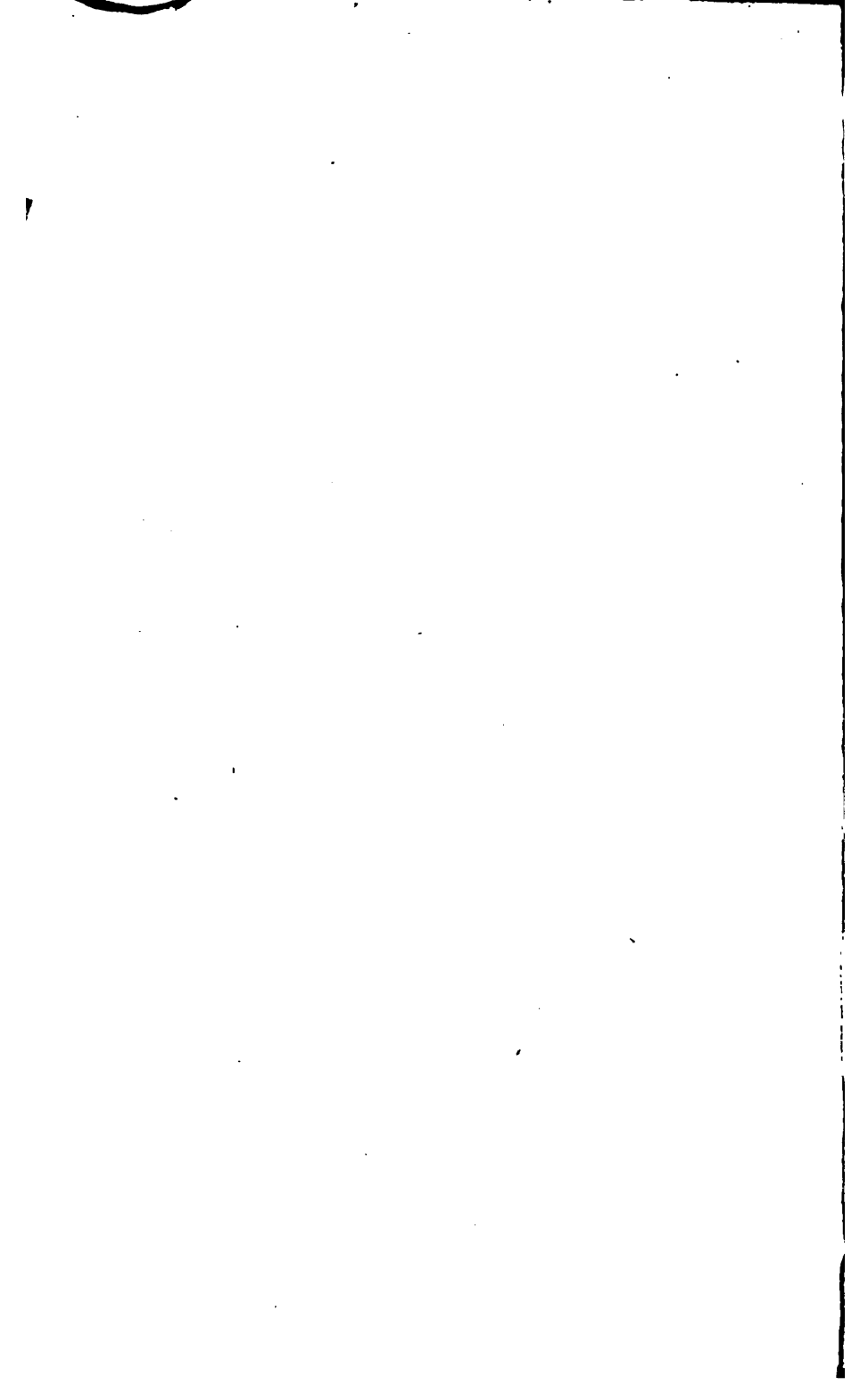


BR

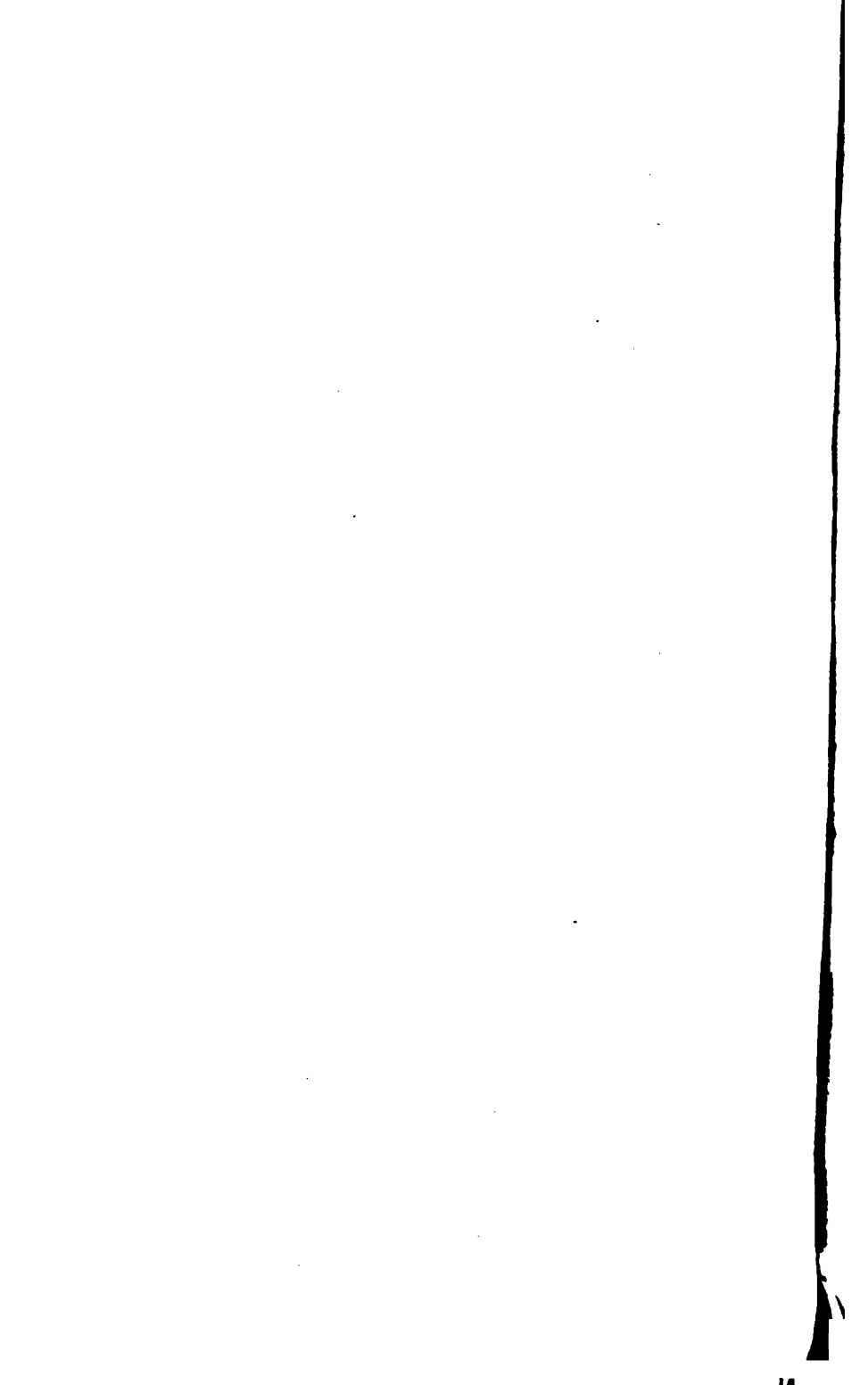
1

C75

v. 21



THE CONGREGATIONAL REVIEW.



THE
CONGREGATIONAL REVIEW

IN WHICH ARE INCORPORATED

The Congregationalist and British Quarterly Review.

EDITED BY THE

REV. J. GUINNESS ROGERS.

Volume I.

London :
T. FISHER UNWIN,
26, PATERNOSTER SQUARE.

1887.

UNWIN BROTHERS
THE GRESHAM PRESS,
CHILWORTH AND LONDON.

5-12-21-A.E.W.

The Congregational Review.

JANUARY, 1888.

A. D. 1888.

"WHICH THE FATHER HATH PUT IN HIS OWN POWER."

"It is not for you to know the times or the seasons, *which the Father hath put in His own power.*"—ACTS i. 7.

I AM glad THE FATHER knew thee
Before all Time began;
That it pleased Him to endue thee
With purpose in His plan.

I am glad the roll of ages
Hath brought thee to the earth;
That the Father's love engages
To guard thy holy birth.

I am glad to know He knoweth
Thy journey all the way;
'Twill be joy to know He showeth
Thy course from day to day.

I am glad thou wilt not travel
Beyond His careful ken;
That thy life will help unravel
The Father's love for men.

I am glad thy "times and seasons,"
Each darker, brighter hour
Are put, for the best of reasons,
Within the Father's power.

I am glad I am not able
Thy secrets to disclose;
But it makes my joy more stable
To know the Father knows.

So, though "times and seasons" alter,
And write strange histories,
I am glad I need not falter
Before thy mysteries.

Nay, let me rejoice the rather,
And go from grace to grace,
Because I have seen the Father,
Seen Him in Jesus' face.

And that face of His revealeth
A love so true and wise ;
' I know it is love concealeth
The hidden from mine eyes.

So I bless the love that hideth
The blessings yet to be ;
For a love like that abideth,
And LOVE is life to me.

P. GRANT.

ON THE DEEPENING OF SPIRITUAL LIFE.

THE "higher Christian life" is a phrase which needs careful definition, if only that it may be rescued from the discredit into which it has fallen as the result of misrepresentations of its character, which are only too current. It certainly does not consist in sentiment. However exalted in tone and beautiful in spirit, mere sentiment, feeding on everything that excites and stimulates emotion, dwelling in a region of its own and priding itself on its own exceptional spiritual experiences, with a lofty scorn of reason, and with but little of practical consecration—is not true spirituality. Nor is it merely a life of outward separation from the world, the root principle of which is that self-mortification is in itself acceptable unto God, and whose service to Him consists largely in ascetic observances practised under the idea that there is something unspiritual in the world. Nor is it a life of perpetual attendance on what

are called religious services. There may doubtless be a germ of truth in all these representations. There can be no religion without devout sentiment, and that needs to be nourished both in the closet and in the sanctuary. The evil comes when feeling does not translate itself into practical goodness, or when forms are regarded as religion instead of being merely its aids and ministers. So also is there need for self-restraint. The conquest of self, and its subordination to the will of God, is the great business of the Christian life, and it can never be accomplished except by discipline, but the discipline is not in itself the end. It is simply the means to its attainment.

The higher Christian life, in truth, is holiness, and holiness is godliness. It includes the other parts of the service, which God requires from man—doing justly, and loving mercy—but in itself it is walking humbly with God. There is a solemn majesty which attaches to the word itself, since it is an attribute which is specially distinctive of the Divine character, “Holy, holy, holy, art Thou, Lord God Almighty.” But this is not to prevent us from setting it before our mind and heart as the ideal after which we strive. We are to be “imitators of God as dear children.” Holiness means the absolute and undisputed supremacy of the will of God over the entire life. It is a life of simple faith, clear spiritual vision, absolute trust, and more complete surrender to the will of God. At the heart of it is a more perfect and loving fellowship with God. The Father is no mere name, but a blessed and joyous reality to the soul. It walks in the light of God’s countenance, and in that finds its supreme joy. There is no idea of personal worthiness, no pride in some exclusive privilege, as though the possessor belonged to a spiritual aristocracy,—only the calm, quiet confidence of a child to whom a father’s love or a mother’s tenderness is one of those established facts about which there is no room for uncertainty. Out of this confidence, and the love which it inspires, grows a simple and complete obedience. The saint or the holy man should, in truth, be the noblest type of humanity, full of sympathy with man because possessed by love to God, a pattern in every

relation of this world although his citizenship is in heaven. But the secret of all his goodness is that he walks humbly with his God, living in a constant sense of the Divine presence. He treats nothing in his daily life as beyond his province, too mean for his care, too secular to interest his thought or occupy his attention ; rather, he ennobles and purifies all by bringing them under the control of the law of God. Thus Asaph describes his own life after he has vanquished the temptation which had well-nigh wrecked his faith, "Thou shall guide me with Thy counsels." It is this which differentiates the godly life. It is a life given by God, inspired with Divine aims, governed by the Divine law, from first to last sustained by Divine grace. Such a life must be true, pure, noble, generous, and brave.

We often hear the question put, "How is this spiritual life to be deepened?" The way in which it is asked is often not very intelligent, and the answer given extremely unsatisfactory. Sometimes it seems to be suggested that there is some miraculous process by which this result may be secured. Apparently there is an idea that the deepening of spiritual life is something different than a growing in knowledge, in faith, in love, and in obedience to Jesus Christ. The question is asked as though holiness were some special privilege belonging to a select circle of Christ's followers, and not a great blessing within the reach of all who seek it in sincerity and faith. And it is asked, finally, as though it was a thing given, in a sense in which forgiveness of sin is bestowed, and in the attainment of which the individual himself had no part. Holiness is doubtless the gift of the grace of God, but it is bestowed on those who "work their own salvation with fear and trembling, because it is God which worketh in them."

The idea that holiness is a sudden transformation finds no countenance in the New Testament. Everywhere we are taught, and we devoutly acknowledge, that every good and perfect gift comes direct from God, but we are just as distinctly called to that life of conflict, sacrifice, daily effort, and continuous growth, without which we cannot rise to high spiritual excellence. Through much tribulation we

enter into the kingdom of God. Eternal life is the prize of those who, by patient continuance in well-doing, seek for glory, honour, and immortality. "I (says Paul) keep my body under, and bring it into subjection;" and, in his exhortation to Timothy, he says, "Exercise thyself unto godliness." All this is contrary in spirit, as well as in letter, to the idea that holiness is some second blessing which comes suddenly and mysteriously to favoured souls, who are thus distinguished and separate from the ordinary mass of converted people. Every really converted man has entered on the path of holiness, and is daily to make fresh advances in it. It is perfectly true that it consists in an absolute surrender to the will of Christ, but that surrender itself is the result of continuous struggle, in which Christ Himself gives the victory. All this does not abate, is not intended in the slightest degree to lessen, the sense of absolute dependence of the soul on Christ for every separate advance in the spiritual life, from the first appearance of the tender blade to the ripening of the full corn in the ear. It is meant only to enforcethe pressure of personal obligation. It proceeds on the principle that there is no arbitrary distinction between Christians, but that all alike are called to be saints, and that, if they are not growing in holiness, there is no evidence that they are the children of God. Our simple desire is to redeem a great truth from the dishonour done it by a feeble sentimentalism or a dangerous mysticism, and bring it back to the region of sound interpretation, and ordinary Christian experience.

Miss Havergal has written—

Holiness by faith in Jesus,
 Not by effort of thine own,
 Sin's dominion crushed and broken
 By the power of grace alone.

God's own holiness within thee,
 His own beauty on thy brow;
 This shall be thy pilgrim brightness,
 This thy blessed portion now.

Nothing need be more tender and beautiful than that, but it is certainly not to be accepted as a complete state-

ment of doctrine in relation to this great question. In such a doubtful attempt to put theology into poetry, or to get theology out of poetry, great injustice may be done to the writer, and still greater injustice sometimes to the truth, for theology requires that its definition should be more exact, its terms more precise and accurate, its distinctions more clear, and sometimes its qualifications more plainly marked. It is, in fact, impossible to get the whole of a theological truth into a verse. We are taught here that holiness comes by faith in Jesus; no man who believes in the New Testament can controvert it. There is a Divine life which a man cannot obtain for himself, and cannot support by any energy or sacrifice of his own. But, while that is true, it is equally true that God calls us, in order to the attainment of this blessing, to the exercise of faith, to the struggle with evil, to a continuous progress in holiness.

There is no royal road to anything which is really great and noble. The lesson is taught by all history and all experience, and it underlies all the teaching of the New Testament as to the need of watchfulness and diligence in Christian life. Genius has been defined as a supreme capacity for taking pains, and this is true in every department of life. The true Napoleon organizes victory. He believes that it will reward wise foresight, the careful comparison of the opposing armies so that his measures may be suited to the immediate necessity, the patient training of the soldier for his work, the massing of forces at the threatened points. It was thus that Moltke conquered France. He trusted nothing to happy accident, the victory he won was the result of the efficiency of his preparation and the skill of his strategy. So in other fields of work. Truly has Longfellow sung—

The heights by great men reached and kept
Were not achieved by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Yes—toil, sometimes wearying and disappointing, always taxing the energies of mind and body—the toil of the

earnest, the resolute, the unflinching and undismayed, is the condition of progress. It is so in the spiritual as in the natural life. God works in us that we may work, and as we yield to the Divine impulse so do we rise to higher attainments in the Divine life. They are not less the gift of God, because they come as the fruit of faithful obedience to His call to make our calling and election sure. Again quoting Longfellow's words, it may be truly said—

Our common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend ;
The low desire, the base design,
That makes another's virtues less,
The revel of the ruddy wine
And all occasions of excess ;
The longing for ignoble things,
The strife for triumph more than truth,
The hard'ning of the heart that brings
Irreverence for the dreams of youth ;
All thoughts of ill, all evil deeds,
That have their root in thoughts of ill ;
Whatever hinders or impedes
The action of the nobler will ;
All these must first be trampled down
Beneath our feet if we would gain
In the bright fields of fair renown
The right of eminent domain.
We have not wings, we cannot soar,
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

That is a great lesson. Would that we could learn it fully, and translate it into practice. When Paul bids Timothy "exercise thyself to godliness," he doubtless had in view the long and painful discipline by which the athlete trained himself for the Olympic contests. Is there something corresponding to this in the spiritual life? How gladly would numbers accept a guidance which would save them from the exercise of thought. But it cannot be. Spiritual life must grow freely. There are manuals of devotion in abundance, but they will never make a

solitary saint. They lay down plans of mechanical discipline and mechanical discipline only, but here we are dealing with a great spiritual reality, and between the mechanical and spiritual there is little affinity. Any true desire for the spiritual must, in the very nature of things, be spontaneous. It is a bubbling over of the soul's own emotion. It is impossible to kindle the emotion, much more to develop the passionate desire into which it grows, by any process of mechanical arrangement. So many chapters or verses of the Bible to be read, so many prayers to be said in certain words at certain hours, so many acts of self-mortification to be observed on special days and particular seasons! Can any man suppose that these will fill the heart with holy love?

Then it is a characteristic of the spiritual that it should have individuality. No two souls are exactly alike. If there be a reality and depth of feeling, it is perfectly certain that no two souls will, even in the growth of godliness, present exactly the same form of development. No two of the illustrious heroes of the Church are precisely alike. Paul and Barnabas were both godly men, but there is an individuality about them, and Peter is as distinct from John, both being godly men, as Paul is from Barnabas. Timothy was Paul's disciple, and Paul guided and instructed him, but it is perfectly certain that Timothy was altogether different from Paul. Mere mechanism would repress an individuality, and clothe piety in a dreary uniformity, as lacking in heart as in beauty. Devotional manuals will never inspire enthusiasm, rather is it their tendency to strangle the freedom, without which it soon perishes. They may train very correct people, but no enthusiasts. If we desired only to have Christians of the class of 'drawing-room soldiers, who are admirable on parade with their accoutrements in perfect condition, their discipline perfect and precise to the last degree—that may be accomplished. Drill will make martinets, or men obedient to the will of martinets, but cannot make dashing leaders and brave followers. It cannot give *élan* to the one or courage to the other, and these are the very

qualities the Church needs. We want men with a faith which no difficulties can appal and a love which no waters can quench—veritable enthusiasts who have not the word “impossible” in their vocabularies. No discipline can manufacture them. They must be inspired of God, and the fire once kindled must be kept ever burning on the altar. There may be the most perfect machine, an engine finished as no engine was ever finished before it, but if there be nothing but the screws and the wheels and the piston, or if there be not the fire to generate the steam, of what value will the engine be? So the essence of true godliness must be a soul possessed with holy passion. No laws, no system, can ever provide a substitute for that.

There is need for extreme caution in speaking upon all such points, because there are two extremes, and while we avoid the one it is equally necessary we do not rush into the other. Because forms are not everything, it does not at all follow that forms are nothing; because outward services are not godliness, and cannot themselves make men godly, it does not follow that they may not be very important aids, appliances, and helps, of which a man needs to avail himself. Some think that their religion is complete in the gorgeous ceremony. They are very fond of singing, and talk as though the pleasure derived from exquisite music were religious. They go into raptures over beautiful services, as if these services were anything more than mere outward things, except as they minister to the fire of love in the soul itself. What is this but a return to the beggarly elements of the world, involving the loss of the spirit and power of the gospel.

But we need just as much to beware of the spirit which is abroad that makes light of forms and service altogether. These things will not make us holy. We may keep Sunday with great care; we may be present at the house of God, and present constantly as a matter of conscientious obligation, first to God and then to the Church to which we belong; we may have our closets and sanctuaries, and yet not be holy men. But it would be very rash to conclude that the spiritual life is inde-

pendent of such helps. A man is not godly simply because he sings hymns, or goes to Church, or gives money to collections. All these things may be ministers to godliness; they cannot produce nor can they be a substitute for it, but they may aid in its development, or be outward signs of its power. If they stand alone they are miserable things; yet he must have some exceptional amount of spiritual strength who can treat them as needless for him. A man says, "All days should be alike holy. Why should there be special sanctity on Sundays? Why talk of a 'Lord's day'?" I want to serve God every day, and to sanctify all days to Him." There is truth in this, and truth which it is sometimes necessary to emphasize. Yet these hours of separation from the common work of the world, are they not necessary and valuable? There are few tendencies which need to be resisted with greater jealousy than this disposition to sweep our Sundays into the common days of the week, to efface all distinctions, and to treat them as though they were just in the same category as Saturday or Monday, the only difference being that we must work on Saturday or Monday, whereas on Sunday we are free to attend the house of God, or to sleep or idle as we will. It is well that we should strive to spiritualize every day, but it is a strange mode to attain this to begin by secularizing the one day which is set apart for meditation and worship. A miserable exercise of Christian liberty would this be. May it not rather be described as a lawlessness, which takes no account of its spiritual wants, if only it can assert its contempt of all forms. We need our Sundays, we need the stimulus of united worship, we need the quickening of true and stirring speech, we need, in short, to seek in God's house something of that influence which may lift us nearer to God. It is very possible to make so little of form that by and by we may come to lose the spirit also. The form is not the power, and there are too many evidences that it may be so abused as to quench the spirit. The remedy is not disuse, but wise and discriminating use. The soul needs such servants. It is for us to take care that they do not become tyrants.

Passing from these helps to spiritual life to that life itself, it seems almost a truism to say that in order to its being strengthened there must be very distinct conceptions of that life itself. We must know after what we are seeking, or we are not likely to attain it. Godliness, as we have seen, is a state of heart and character. Spirituality is love, having its perfect work in simple and trustful obedience. It means a sympathy with God's thoughts, a consciousness of God's presence, a recognition of God's will in its universal supremacy, and a trust in Him for grace to get that will done on earth as in heaven. What this is we are to seek by a devout and intelligent study of Scripture. It is to be feared that there is far too little reading the Scripture, and that of that reading much is not intelligent, and therefore not really devout. The Bible is too often converted into a fetish instead of being regarded as a lamp to our feet and a light to our path. It is not a dead book which we are to read as a duty. Rather is it a living friend to be consulted with a practical aim. No doubt we may find in it interest and instruction everywhere, but surely there are parts of the Holy Scripture specially adapted to minister to godliness. The unfolding of the Divine life of Christ, His own words of love and wisdom, the revelation of Christ in the teaching of the apostles, the outbursts of devotion in the psalms and in the prophets, have an inspiration and teaching for our daily life. They bring us into a fuller knowledge of God, and "in them we think we have eternal life, because they testify of Christ."

But there is many a problem of which it may be truly said that the solution has not been found until we pass out of the region of speculation into that of practice. Do, and there will sometimes be more wisdom come from an hour's doing than from a great deal of study. There is no truer secret for the deepening of the spiritual life than this—seek to live godly in Christ Jesus. A question starts up in the course of commercial or political life. We read about it, or hear it debated. Our interest or our prejudice is one side, and on that side, too, is the clamour of opinion round us. But for the spiritual

man there is a higher question—What is God's will so far as we can learn it from His Word? It may be very painful and unpleasant for us to do that will; it may involve the sacrifice of a great many cherished notions, and, perhaps, more than notions, but God's will must be supreme. And every act of obedience, every conquest of self, every bold defiance of popular opinion when it comes in collision with God's will, every brave and faithful testimony to truth, every generous manifestation of sympathy with man for Christ's sake, marks a point of advance. Here, then, is the law for the whole life. We are to live as we pray, and our prayer is: "Thy will be done on earth as it is in heaven." Is it hard to learn what that will is? The ten commandments set before us what we regard as the law of common morality. But, if we take 1 Cor. xiii., which cannot be too frequently read, since it embodies the law of the New Testament, it carries us into a region altogether different from that of Sinai. We are come to Mount Zion, and it is the seat of the empire of love. What a wonderful ideal of Christian character is there presented to us. It marks the stature of the full-grown man. What grandeur of thought and feeling is here! What tenderness and sympathy! What broad and generous consideration for all men! Here, surely, is the standard by which to test our spiritual life. Have we the love which suffers wrong and is kind, which never knows what it is to utter a bitter, biting, and unfriendly word, which never indulges an envious thought, or harbours an ungenerous suspicion, or unworthy prejudice, and whose courtesy of manner only reflects its purity and tenderness of heart? Have we the love that is gentle and gracious and patient; that is ever ready to communicate, and find a joy in communicating; that rejoiceth with the truth, and is willing to make every sacrifice for the truth? Have we the love which is full of sympathy with sorrow, which pities even the sinner, and can show men something of the Divine patience, which waits, and watches, and toils on in its Christ-like effort to save men, unwearied by disappointment? Have we, in short, the love whose impassioned devotion to Christ constrains us to love and work for His brethren?

What a noble man would he be who rose to that ideal, who even approached it. Alas! the melancholy fact is that men not only fall far below it, but can reconcile themselves to the constant breach of that great law of love, and yet fancy that they are godly and eminently spiritual. How unlike this pattern are we all! Are we even striving to be like it? True, there are many things in our life that are opposed to it. Feverish unrest, incessant activity or pseudo activity, absorption in petty cares and details, even of religious things, rigid formalism, personal conceit or self-seeking ambition. All these are in the way of that quiet meditation, that holy fellowship, that communion with God, without which we cannot grow in godliness. But greater is He who is for us than all the forces which can be against us. God comes near to us, calls us near to Him. There is no promise of help which we can need that He has not given; there is no barrier of approach to Him; so that the way into His presence chamber is open to each of us, to all of us, under all conditions, and at all times. We may ever be speaking to God, and with this assurance, that the feeblest word, nay, the faintest sigh that goes up to Him will not be lost. We can speak to Him even in our business, in our social intercourse, in every scene of common life. It may be that there is a temptation to a self-consciousness, self-satisfaction, self-assertion, or to weakness and cowardice, prompting us to follow a multitude to do evil. But even then, the heart may rise to God. We may be assailed by temptation in the counting-house or the workshop, the drawing-room or the polling-booth, but the desire winged to heaven for Divine help will strengthen us to overcome.

We may be so trained that there shall not be a single hour in the day in which we do not, one way or another, speak to God. But in order to maintain this as the normal state of the soul there must be hours of quiet and meditation, in which our strength is renewed by fellowship with heaven. An impetuous rush through the world, to the exhaustion of nerve and strength, is not profitable to others, is dangerous to ourselves. Some men are called to special service, and they must trust to God for help to

enable them to do it, even though it may involve an undue strain of heart, and mind, and body. But these are the few. For the most part we can have these pauses in the whirl of life, and we should take care to secure them. In the study of the great and noble men who have lived for God; above all, in the study of Christ Himself, and in fellowship with Him, the soul will acquire a new fervour and new strength. We can all be better men if we will. God means us to be better, and our loving Master has promised that He will ever be with us, and in Him we shall become better.

For me to live is Christ. There is the ideal of spiritual life. Christ is its author and finisher. Christ is the fountain from which all its inspiration flows. Christ the law and the strength of its entire being. It begins when the soul learns to put its trust in Him, it is complete when the soul is filled with all His fulness. It is life through Him, in Him, for Him, to Him. Its one note is consecration—a joyous consecration to Him who “loved me and gave Himself for me.” To the extent to which we are “apprehended”—possessed—by Christ shall we make true increase in the Divine life. So may Christ be formed in us the hope of glory.

AN AMERICAN VIEW OF ROBERT BROWNING.*

BY HAMILTON WRIGHT MABE.

THE poet, by a law of his nature, is compelled to open his heart to us; when he plans to conceal himself most securely, he is making the thing he would hide most clear to us. Shakespeare is the most impersonal of poets, and yet no poet has made us understand more clearly the conditions under which, in his view, this human life of ours is lived; while of Byron, who

bore
With haughty scorn which mock'd the smart,
Through Europe to the Aetolian shore
The pageant of his bleeding heart,

* We are indebted for this article to *The Andover Review*, from which it is abridged.

and of many another of his temperament, we possess the fullest and most trustworthy knowledge. But the poet tells our secret as frankly as he tells his own. We are irresistibly drawn to him not only because he gives us his view of things, the substance of his personal life, but because he makes ourselves clear and comprehensible to us. It is our thought in his words which has such power to bring back the vision which has faded off the horizon of life and left it bare and empty; to restore the vigour of faith and the clearness of insight which have failed us because we have not trusted them. It is this restoration of our truest selves to us which gives the great poets such power over us, and makes their great works at once so remote and so familiar. In its most characteristic singers, each age finds itself searched to the very bottom of its consciousness. The scientists tell us something of our time, the philosophers, the critics, and the writers of discursive mind more, but the poet alone knows the secret of its joys or its sorrows, its activity or its repose, its progress or its retrogression. All these things enter vitally into his life, and in giving expression to his own thought he gives them form and substance. We learn more of the heart of Mediævalism from Dante than from all the historians; more of the England of Elizabeth from Shakespeare than from all the chroniclers; and the future will find the essential character of America of the last half century more clearly revealed in Emerson and Lowell and Whitman than in all the industrious recorders who were their less penetrating contemporaries.

Robert Browning offers us a double revelation: he discloses the range and the affinities of his own nature, and the large and significant thought of his time concerning those matters which form the very substance of its life. Burns drove his ploughshare through his own native soil, singing as he went, and the daisy blossomed in the furrow and the lark sang overhead; but Browning takes the whole world as his field, and harvests every sort of product which goes to the sustenance of men. A poet of such wide range and such well-nigh universal insight demands much of his readers, and must wait patiently for their acceptance of his

claims. He offers that which necessitates a peculiar training before it can be received.

* * * * *

If Browning's genius has remained long unrecognized and unhonoured among his contemporaries, the frequent harshness and obscurity of his expression must not bear the whole responsibility. His thought holds so much that is novel, so much that is as yet unadjusted to knowledge, art, and actual living, that its complete apprehension even by the most open-minded must be slow and long delayed. No English poet ever demanded more of his readers, and none has ever had more to give them. Since Shakespeare no maker of English verse has seen life on so many sides, entered into it with such intensity of sympathy and imagination, and pierced it to so many centres of its energy and motivity. No other has so completely mastered the larger movement of modern thought on the constructive side, or so deeply felt and so adequately interpreted the modern spirit. It is significant of his insight into the profounder relations of things that Browning has also entered with such characteristic thoroughness of intellectual and spiritual kinship into Greek and Italian thought; has rendered the serene and noble beauty of the one into forms as obviously true and sincere as "Cleon," and the subtle and passionate genius of the other into forms as characteristic as "The Ring and the Book."

A mind capable of dealing at first hand with themes so diverse evidently possesses the key to that universal movement of life in which all race activities and histories are included, not by violent and arbitrary adjustment of differences, but by insight into those deep and vital relations which give history its continuity of revelation and its unity of truth. It is a long road which stretches from the *Œdipus* of Sophocles to "Pippa Passes," but if Browning's conception of life is true, it is a highway worn by the feet of marching generations, and not a series of alien and antagonistic territories, each unrelated to the other. The continuity of civilization and of the life of the human spirit, widening by an inevitable and healthful process of

growth and expansion, evidently enters into all his thought and gives it a certain repose even in the intensity of passionate utterance. Whatever decay of former ideals and traditions his contemporaries may discover and lament, Browning holds to the general soundness and wholesomeness of progress, and finds each successive stage of growth not antagonistic but supplementary to those which have preceded it. His view of life involves the presence of those very facts and tendencies which a less daring and less penetrating spiritual insight finds full of disillusion and bitterness. Though all the world turn pessimist, this singer will still drink of the fountain of joy, and trace the courses of the streams that flow from it by green masses of foliage and the golden glory of fruit. To carry in one's soul the memory of what Greece was and wrought in her imperishable arts, the memory of the mighty stir which broke the sod of Mediævalism and reclaimed the world for the springtide of the Renaissance, and yet to live serenely in perpetual presence of the Ideal in our confused and turbulent modern life, involves a more fundamental insight than most of our poets possess. For the majority safety is to be found only in tillage of the acres that lie warm and familiar under a native sky ; to travel among strange races and hear strange tongues, confuses, perplexes, and paralyzes ; the world is too vast for them. Life has expanded so immeasurably on all sides that only the strongest spirits can safely give themselves up to it. Of these sovereign natures it is Browning's chief distinction that he is one ; that he asserts and sustains the mastery of his soul over all knowledge ; that instead of being overwhelmed by the vastness of modern life he rejoices in it as the swimmer rejoices when he feels the fathomless sea buoyant to his stroke and floats secure with the abysses beneath and the infinity of space overhead. No better service certainly can the greatest mind render humanity to-day than just this calm reassurance of its sovereignty in a universe whose growing immensity makes its apparent insignificance so painfully evident ; no prophet could bring to us a message so charged with consolation as this. To see clearly

and love intensely whatever was just and noble and ideal in the past, to understand the inevitable changes that have come over the thoughts and lives of men, to discern a unity of movement through them all, to find a deepening of soul in art and life, to bear knowledge and know that it is subordinate to character, to look the darkest facts in the face and discern purpose and love in them, to hold the note of triumph and hope amid the discordant cries of terror and perplexity and despair—this is what Browning has done and is doing ; and for this service, no matter what we think of his art, those who are wise enough to know what such a service involves will not withhold the sincerest recognition.

* * * * *

Life is the one great fact which art is always endeavouring to express and illustrate and interpret, and art is the supreme and final form in which life is always striving to utter itself. Greek art was, within its limitations, nobly complete, because Greek life attained a full and adequate development ; and Greek life being what it was, the beauty and harmony of Greek art were inevitable. The truths and forces which determine the quality of life are always wrought out, or find channels for themselves, through individuals ; and the individual temperament, adaptation, genius, always adds to the expression of truth that quality which transforms it into art. Now, of this subtle relation of personality to life and art, Browning has, of all modern poets, the clearest and most fruitful understanding. It is involved in his fundamental conception of life and art, and in its illustration his genius has lavished its resources. The general order of things no less than the isolated individual experience become comprehensible to him when it is seen that through personality the universe reveals itself, and in the high and final development of personality the universe accomplishes the immortal work for which the shining march of its suns and the ebb and flow of its vital tides were ordained.

To say this is to say that Browning is a philosopher as well as a poet, and that his verse, instead of lending itself

to the lyric utterance of isolated emotion, becomes the medium through which the universal harmony of things is translated into song. It would not be difficult to indicate the sources from which Browning has received intellectual impulses of the highest importance; but his thought of life as it lies revealed in his work, although allied to more than one system, is essentially his own. Of all English poets he is the most difficult to classify, and his originality as a thinker is no less striking. It is true of him, as of most great thinkers, that his real contribution to our common fund of thought lies not so much in the disclosure of entirely new truths as in fresh and fruitful application of truths already known; in a survey of life complete, adequate, and altogether novel in the clearness and harmony with which a few fundamental conceptions are shown to be sovereign throughout the whole sphere of being. It is not too much to say of Browning that of all English poets he has rationalized life most thoroughly. In the range of his interests and the scope of his thought he is a man of Shakespearean mould. If his art matched Shakespeare's we should have in him the realization of Emerson's dream of the poet-priest, "a reconciler, who shall not trifle with Shakespeare the player, nor shall grope in graves with Swedenborg the mourner; but who shall see, speak, and act with equal inspiration." The philosopher in Browning sometimes usurps the functions of the artist, and the thought misses that flash and play of the shaping imagination which would have given it the elusive poetic quality. But for the most part it is the artist who deals with the crude materials of life and gives them, not plastic, but dramatic unity and beauty. Other poets give us glimpses of the highest truth; Browning gives something near a complete vision of it. Shelley summons the elementary forces out of the formless depths, and they pass before us—ocean, sky, wind, and cloud—as they passed by Prometheus ages ago; Keats recalls the vanished loveliness "of marble men and maidens overwrought, with forest branches and the trodden weed;" Wordsworth matches the evening star, moving solitary

along the edges of the hills, with a phrase as pure and high. But in Browning's wide outlook all these partial visions are included. He, too, can brood, with Paracelsus, over the invisible and fathomless sea of force, on whose bosom our little world floats like the shining crest of a wave; he, too, with Cleon, can summon back that perfection of form whose secret perished with the hands that could illustrate but never reveal it; he, too, with David, borne, he knows not how, from the vision of the far-off Christ, can feel nature throbbing with the beat of his own heart, and the very stars tingling in the sudden and limitless expansion of his own consciousness. If in all these varied insights and experiences he fails to secure the perfection of form with which each great poet matches his peculiar and characteristic message, there is certainly compensation in the immensity of outlook which includes these isolated scenes as a great landscape holds with its limits fertile field and sterile barrenness, glimpse of sea and depth of forest, familiar village street and remote mountain fastness, losing something of definiteness and beauty of detail from each, but gaining the sublimity and completeness of half a continent.

Browning's life and work have never been at odds, nor has there been any serious change in his methods and principles. Born in 1812, he published his first poem, "Pauline," in 1832, at the age of twenty. Since that time there has been an almost unbroken series of works coming from his hand; they have appeared at irregular intervals, but they evidently represent a continuous and harmonious unfolding of his life. He did not begin by trying his hand at various instruments, searching for that which should match his native gifts; nor did he grope among different themes for one that should vitalize his imagination. On the contrary, the dramatic quality of his genius discovers itself in "Pauline," from which, by a natural development, both the drama and the monologue of later years have been evolved; while in the matter of themes it is clear that he has never waited for the fitting and inspiring motive, but has vitalized, by the virile force

of his own nature, such subjects as have come to hand. Following the course of his development from "Pauline" through the dramas, the lyrics, the monologues, "The Ring and the Book," to "Parleyings with Certain People of Importance in their Day," no student of Browning can mistake the great lines of his thought, nor fail to see that thought has expanded out of thought until there lies in these varied and voluminous works an orderly and rational world of idea, emotion, and action. Nor will one have gone far without discovering that he is in a new world, and that the man who journeys beside him is in some sense a discoverer and explorer. Such an one may sometimes blaze his path in the enthusiasm and haste of the search, and leave for others the building of the highway which shall be easy to the feet of the multitude. Coming to manhood at a time when splendid dreams were in the minds of poets, and glowing prophecies on their lips, Browning held resolutely to the actual as he saw it about him; that noble work of his early maturity, "Paracelsus," marks, with unerring precision, the limits of human achievement. Living on into a period in which for the moment the aggressive energy of the scientific spirit has almost discredited the authority of the imagination, Browning holds with equal resolution to the real as the completion and explanation of the actual; to the spiritual as the key to the material.

This repose of mind in an age when many minds float with the shifting tides of current opinion, this undisturbed balance maintained between the two contrasted facts of life, show how clearly Browning has thought his way out of the confusion of appearances and illusions into the realm of reality, and how truly he is a master of life and its arts. One will look through his verse in vain for any criticism of the order of the universe, for any arraignment of the wisdom which established the boundaries and defined the methods of human life; one will find no lament that certain ages and races have gone and their gifts perished with them, that change has transformed the world, and that out of this familiar present we are all swept onward

into the dim and chill unknown. Nor, on the other hand, does one discover here the renunciation of the ascetic, the unhealthy detachment from life of the fanatic, the repose of the mystic from whose feet, waiting at the gate of Paradise, the world has rolled away. Browning is a man of the world in the noble sense; that sense in which the saints of the future are to be heart and soul one with their fellows. He sees clearly that this present is not to be put by for any future; that there is no future save in this present. Other poets have chosen their paths through the vast growths of life and, by virtue of some principle of selection and exclusion, made a passable way for themselves. But Browning will surrender nothing; he will take life as a whole, or he will reject it. He refuses to be consoled by ignoring certain classes of facts, or to be satisfied with fragments pieced together after some design of his own. He must have a vision of all the facts, and, giving each its weight and place, he must make his peace with them, or else chaos and death are the only certainties. It is only the great souls that thus wrestle the whole night through and will not rest until God has revealed, not indeed His own name, but the name by which they shall henceforth know that He has spoken to them, and that the universe is no longer voiceless and godless.

Professor Dowden, in his admirable contrast of Tennyson and Browning, has made it clear, that while the Laureate sees life on the orderly and institutional side, Browning sees it on its spontaneous and inspirational side. The one seeks the explanation of the mysteries which surround him, and the processes by which life is unfolded in the slow, large movement of law; the other goes straight to the centre whence the energy of life flows. Society is much to Browning, not because it teaches great truths, but because it reveals the force [and] direction of individual impulse. Tennyson continually moves away from the individual emotion and experience to that wider movement in which it shall mix and lose itself; the fragment of a life gaining dignity and completeness by blending with the whole. Browning, on the other hand, by virtue of the immense im-

portance he attaches to personality, is continually striving to discover in the individual the potency and direction of the general movement. Every life is a revelation to him ; every life is a channel through which a new force pours into the world.

Browning has always refused to break life up into fragments, to use one set of faculties to the exclusion of another set, to accept half truths for the whole truth. He discovers truth not only by the processes of intellectual inquiry, but through the joy and pain of the senses, the mystery of love, loss, suffering, conquest ; by the use, in a word, of his whole personality. Life and the universe are to teach him, and he is in their presence to learn through the whole range of his being ; to be taught quite as much unconsciously as consciously ; above all things, to grow into truth. To reveal truth is, in his conception, the supreme function of the visible world ; a process as natural to it as the growth of trees or the blossoming of flowers. To learn is the normal activity and function of the human soul. Together, for ages past, the universe and the spirit of man have confronted each other in a mighty and far-reaching struggle of the one to impart and the other to receive ; until, invisibly as the dew falls on the blade of grass, there descends into human lives truth after truth according to their capacity. Not by searching alone, but by patient waiting as well ; not by intellectual processes alone, but by obscure processes of heart ; not by conquest only, but by growth, has life cleared itself to the thought of men. The germs of all truth lie in the soul, and when the ripe moment comes the truth within answers to the fact without as the flower responds to the sun, giving it form for heat and colour for light. It follows from Browning's refusal to break up life into fragments that he never dissociates knowledge and art from life ; they are always one in his thought and one in his work. Knowledge is never attainment or conquest with him ; it is always life expanded to a certain limit of truth. Paracelsus fails because the volume of his life is not wide and deep enough to receive into itself the truth to which he aspires. Truth

does not exist for us until it is part of our life ; until we have it ours by absorption and assimilation. This is essentially a modern idea ; modern as compared with the mediæval conception of knowledge. For as Herder long ago saw, before the scientific movement had really begun, all departments of knowledge are vitally related : so far as they touch man's life they are parts of a common revelation of his history and his soul. The study of the structure of language leads to philology, and philology opens the path into mythology, and mythology ends in a science of comparative religion and the deepest questions of philosophy. Literature is no longer an isolated art through which the genius of a few select souls reveals itself ; it is the deep, often unconscious, overflow and outcry of life rising as the mists rise out of the universal seas. Art is no longer an artifice, a conscious evolution of personal gift and grace ; it is the Ideal that was in the heart of a race finding here and there a soul sensitive enough to feel its subtle inspiration, and a hand sure enough to give it form. Whoever studies the Parthenon studies not only Athenian genius, but, pre-eminently, Athenian character in its clearest manifestation ; whoever knows English literature knows the English race.

This conception of civilization and its arts as a growth, as an indivisible whole in all its manysidedness, as vitally related to the soul as, indeed, the soul externalized, is the most fruitful and organic of all the truths which have come into the possession of the modern world.

This truth Browning, more than any other poet, has mastered and applied to life and art. He sees the entire movement of civilization as a continuous and living growth ; and from it as a revelation, from nature and from the individual soul, his large and noble conception of life has grown. That conception involves a living relationship between the individual and its entire environment of material universe, human fellowship, and divine impulse. Everything converges upon personality, and the key of the whole vast movement of things is to be found in character ; in character not as a set of habits and methods, but as a final

decision, a permanent tendency and direction, a last and irrevocable choice. From Browning's standpoint life is explicable only as it is seen in its entirety, death being an incident in its dateless being. Full of undeveloped power, possibility, growth, men are to adjust themselves to the world in which they find themselves by a clear, definite perception of the highest, remotest, spiritual end, and by a consistent and resolute use of all things to bear them forward to that end. Browning does not believe for an instant that human life as he finds it about him is a failure, or that the present order of things is a virtual confession on the part of Deity that the human race, by a wholly unexpected evolution of evil, have compelled a modification of the original order, and a tacit compromise with certain malign powers which, under a normal evolution, would have no place here. On the contrary, he believes that the infinite wisdom which imposed the conditions upon which every man accepts his life justifies itself in the marvellous adaptation of the material means to the spiritual ends; and that it is only as we accept resolutely and fearlessly the order of which we are part that we see clearly the "far off, Divine event to which the whole creation moves." To Tennyson the path of highest development is to be found in submission and obedience; to Browning the same end is to be sought by that sublime enthusiasm which bears the soul beyond the discipline that is shaping it to a unity and fellowship with the Divine will behind it. We are to suffer and bear, to submit and endure, not passively with gentle patience and trust, but actively, with co-operative energy of will and joy of insight into the far-off end. Life is so much more than its conditions and accidents that, like the fruitful Nile, it overflows and fertilizes them all. It is this intense vitality which holds Browning in such real and wholesome relations with the whole movement of nature and life; which makes it impossible to discard anything which God has made. If further proof of his possession of genius were needed, it would be furnished by this supreme characteristic of his nature; he is so intensely alive. Few men have the strength to live in more than two or three direc-

tions. They are alive to philosophy and what they regard as religion, and dead to science, to art, to the great movements of human society; or they are alive to science, to art, and dead to philosophy and religion. Genius is intensity of life; an overflowing vitality which floods and fertilizes a continent or a hemisphere of being; which makes a nature manysided and whole, while most men remain partial and fragmentary. This inexhaustible vitality pours like a tide through all Browning's work; so swift and tumultuous is it that it sometimes carries all manner of *débris* with it, and one must wait long for the settling of the sediment and the clarification of the stream.

HISTORICAL MANUSCRIPTS.

THERE is in most of us a feeling which has been fitly described as "the passion of the past," a sort of clinging of heart to old times and old friends, to days and scenes we have long since left behind us. This sentiment, if it be merely a sentiment, certainly springs from the better side of our nature, and one would scarcely care to have to do with a man in whom it was altogether wanting. And this which is true of our personal lives is true also of the life of a nation. For in this, too, there is continuity and development. The individual citizens, like the individual atoms of the body, pass away and give place to others; yet in the one case, as in the other, there abides the feeling of continuous identity even in the midst of continuous succession. Perhaps no man feels this more strongly than an Englishman does. For in no nation does the past more persistently live on in the present—colouring its thoughts, shaping its institutions, and determining its policy. If we turn with studious thought to that vast and complex system of law, of precedent and custom, which sways both Parliament and nation, we feel how actively the dead are still moving among the living. If we stroll forth within

the city walls, or out upon the breezy hills, we still find traces of them on every side of us. From cromlech and runic column, from quaint old gable and overhanging dormer, from market cross and minster tower ; from ruined keep and mouldering cloister, the centuries gone by look forth upon us, and meet and mingle with the life that is.

But while the past thus prolongs itself into the present in the shape of law and custom and antiquarian remains, it does so also in another way which, if less obtrusive, is not less real. Both in England and among our kinsmen across the Atlantic there is an increasing number of minds interested in those historic records which, after being hidden away in tower and muniment-room for generations, have during the last fifty years been brought forth and made available as they never were before. The history of our country is being re-written in a way which goes far to make most of our former histories simply obsolete. The sweet simplicity of dear old Oliver Goldsmith's researches into "Animated Nature" is not further removed from the scientific accuracy of the Zoology of Owen and Huxley, than were the teachings about the History of England in the school-books of our boyhood from the more reliable conclusions of Freeman and Stubbs, of Brewer and Gardiner, in their works of to-day. And while it is for experts like these rightly to interpret and estimate the materials coming forth to light, even ordinary readers may care to have some general idea of their nature and mode of preservation, and find interest in glancing at the many-phased aspects of humanity they present to our view.

With regard to these historic records we may say, at the outset, that if we are possessed of large stores of them, we are almost more fortunate than we deserved to be. For both public and private collections have had to run the gauntlet of many a rough experience, and have survived after many a hairbreadth escape of which we shudder to think. Among the collections that were earliest submitted to the inspection of the Historical MSS. Commissioners were the documents in the muniment-room at Kimbolton Castle. They were then in a state of utter confusion. Title-deeds were

mixed with treaties, and the correspondence of ambassadors with court-rolls and marriage-settlements and leases. Papers of the earliest dates were interspersed with those of the latest. A box bearing the inscription—"Mr. Fox's Despatches to the Duke of Manchester," though full to overflowing, did not contain a single document within a century of the time of Mr. Fox's official life; and the contents of a portfolio entitled "*Magna Carta*" were entirely concerned with the early history of Virginia and the Bermudas. A few years after the first report of this collection was issued I happened to be travelling to America in the same Atlantic steamer with the duke, and one day in a conversation with him on deck I ventured to express my surprise that, considering the leading part which the Earl of Manchester took in the Civil War as a parliamentarian, there were not more documents at Kimbolton relating to the course of events in the two parliamentarian counties of Huntingdonshire and Bedfordshire, with which he was so closely connected. The duke expressed his belief that many of them had been lost, and mentioned that he had heard his father say that on his return home after a lengthened residence abroad, he found that his peer's robes had been disposed of to decorate the pulpit of a neighbouring place of worship, and that the maids at Kimbolton had been in the habit of lighting the fires with what they regarded as the rubbishy old papers in the muniment-room of the castle.

In some instances records in the possession of the Government fared no better. Curiously enough that same William Prynne, whom Charles I. branded and pilloried, and turned out into the world again with his ears cropped off, was appointed by Charles II. Keeper of His Majesty's Records in the Tower. In this capacity he reported that he found that the greatest part of these records had for many years "lain bound together in one confused mass, under corroding, putrifying cobwebs, dust, and filth, in the darkest corner of Cæsar's Chapel in the White Tower as mere useless relics." In order to their rescue, he says: "I employed many soldiers and women to remove and cleanse

them from their filthiness, who, soon growing weary of this noisome work, left them almost as foul as they found them." "In raking up this dunghill," Prynne goes on to say, "according to my expectation, I found many rare, ancient precious pearls and golden Records . . . with many original Bulls of Popes (some of them under seal), letters to and from Popes, Cardinals, and the Court of Rome, besides sundry rare antiquities specially relating to the Parliaments of England."

Prynne's successors were not so zealous-minded as he. As late as 1886 a Select Committee of the House of Commons, on the motion of Mr. Charles Buller, was appointed to inquire into the present state of the Records of the United Kingdom. The result of that inquiry is preserved in a considerable Blue-book of 946 pages. One of the witnesses examined by this committee, Mr. Henry Cole, gives the following vivid description of the class of documents :

Some (he says) were in a state of inseparable adhesion to the stone walls; there were numerous fragments which had only just escaped entire consumption by vermin, and many were in the last stage of putrefaction. Decay and damp had rendered a large quantity so fragile as hardly to admit of being touched; others, particularly those in the form of rolls, were so coagulated together that they could not be uncoiled. Six or seven perfect skeletons of rats (exhibited by the witness to the Committee) were found imbedded, and bones of these vermin were generally distributed throughout the mass ("Report," p. 427).

Another witness produced a mass of documents "in a state of actual fusion," and it was stated that large quantities of parchments had been purloined simply to be sold to the manufacturers of glue.

Happily this condition of things has entirely passed away. Through a long series of years State Papers have been in process of arrangement and carefully calendared. And there is not now, as formerly, any costly restriction upon their use. Any inquirer, on signing his name in the book at the Record Office in Fetter Lane, may have access to any paper or parchment in the whole of the archives, and may make what copies he requires, provided only, to

save accidents from spilling, he makes the copy in pencil and not with ink.

But besides the documents which are Government State Papers and the extremely valuable collections in the MS. department of the British Museum, there have been vast stores of material of inestimable worth brought to light by the labours of the Historical MSS. Commission. This Commission was instituted by Royal Warrant, dated August 31, 1869, and the First Report of the Commissioners was issued in a Blue-book of 148 pages in 1870. The Commission was based upon the representation that there were in the possession of many institutions and private families various collections of manuscripts and papers of general public interest, a knowledge of which would be of great utility in the illustration of history, constitutional law, science, and general literature; that many of these were in danger of being lost and obliterated; and that many of the possessors of such manuscripts would be willing to give access to them, and permit their contents to be made public, provided that nothing of a private character or relating to the title of existing owners should be divulged. The Commission has been at work now for eighteen years and still continues its valuable labours, and to show how the thing has grown, it may be mentioned that while the First Report, which is now very scarce and fetches four or five times its original cost, only amounted to 148 pages, the Ninth Report extends to 1,200 pages. This was the last issued in folio form; the tenth and eleventh are printed in octavo, the tenth running to as many as six volumes of appendix. Altogether nearly six hundred collections of MSS. in the possession of the Government, of private persons, colleges, cathedrals, or municipal corporations, have been reported on.

In a series of calendars so extensive it is not possible to do more than convey a general idea of the whole; but we may give a few illustrations of the way in which these various collections throw light on the ecclesiastical life of the past. In the *Registrum Primum*, otherwise known as "The White Book," belonging to New College, Oxford,

there is, for example, a memorandum in Latin, of which the following is a translation :

Be it remembered that A.D. 1456, on the day of St. Cecilia, the Virgin and Martyr (Nov. 22), the Venerable Father, Master Thomas Gascoigne, of the Diocese of York, Professor of Holy Theology, gave to this College of the Blessed Mary of Winton, in Oxford, to the honour of God and of his glorious Mother, Mary, and of all Saints, the relics under-written : A portion of the sepulchre of God ; of the place where Christ sweat blood ; of the place where the Blessed Mary breathed forth her spirit (*emisit spiritum*) ; of the flesh of St. Paul ; a bone of the Blessed Mary Magdalene ; a bone of St. Vincent the Martyr ; a bone of St. Ambrose the Doctor ; two small bones of St. Brigit (Birgittae) the Widow ; a portion of the tomb of St. Gregory the Pope.

There is, in another document, some light thrown upon the way in which men, and women too, were added to the noble army of martyrs, irrespective of the manner of their death. Among the MSS. in the possession of Sir Thomas Hare, Stow Hall, Norfolk, there is the following :

1520, the last of April, Richard, prior of the regular church and monastery of the Blessed Virgin of Walsingham, admits Henry Gasgwyn, gentleman, and Frances his wife, to be members of the fraternity, and gives them the benefit of all masses, prayers, fastings, vigils, abstinences, alms, and all other good offices ; and grants that when they shall die they shall be put in the martyrology, and have an annual commemoration.

These extraordinary privileges were conferred, of course, on the ground of some consideration bestowed by the said Henry and Frances his wife, as we may perhaps infer from a similar document in the possession of the Corporation of Bridgewater, wherein Brother William, Warden of the Friars Minors in that town, sends greeting to William Dyst and Johanna his wife—"and through the merits of this life may they attain everlasting joy." For the devotion shown by them towards the Order and their benefits to the convent, they are admitted to participate in the suffrages of the convent, and, after death, they are to have the same benefits (in the way of prayers) as the brethren and friends and benefactors of the Order. To this document, dated

January 10, 1409, the conventual seal is attached, and is in good preservation.

In the possession of the Marquis of Bute we find numerous costly missals, one of them, as the colophon at the end shows, being the volume presented to the cathedral of Ailla-Chapelle by Dr. John Martin, in 1466. This is a very fine monument of mediæval art, painted in the Low Countries, in the style and at the period of Hemling. At the commencement of the canon of the mass are two exquisite miniatures occupying the entire pages; there are also twenty-five smaller miniatures forming the larger initial letters, and the first page is a fine specimen of illuminated work. Besides missals and breviaries there are three miracle plays in the Cornish language, with translation, entitled: "Ordinal of the Origin of the World," "Passion of our Lord Jesus Christ," and "Ordinal of the Resurrection of our Lord Jesus Christ." There is also a curious work in folio, containing 218 leaves of vellum, and entitled, "The Book of the Fraternity or Gild of the Holy Trinity of Luton in Bedfordshire." This is an especially interesting MS., and throws a good deal of light on the history of prices and wages, and the magnificence of the feasts of our ancestors. The accounts are arranged under the following heads: Receipts; Payments; Allowances to the Wardens for Wages, Masses, &c.; Stondyng Dyrges; Dyrges of Casweltes; Expenses at the fest.

Passing to a later time we come upon Bishop Bonner and his doings in the evil days of Queen Mary. Among the Petyt MSS. belonging to the Inner Temple there is a fragment of an original letter, dated July, 1558, from this man Bonner, while Bishop of London, to Cardinal Pole, referring to some heretics then awaiting punishment, in which he says: "Your Grace and my Lord Chancellor, I should doe well to have theym burnt in Hammersmythe, a myle from my house here [Fulham]; for then can I giff sentence against theym here in the Parishe Church, very quickly and without tumult, or having the Sheriff present." This was only a few months before the death of Queen Mary, and this persecuting bishop is becoming alarmed.

What burnings of heretics there may yet be must be done quickly and quietly, in remote Hammersmith, and not among Smithfield crowds. Soon the world did change for him, and in the same collection there is another letter from Bonner, from the Marshalsea Prison, in 1564, pitifully pleading with Queen Elizabeth for mercy, and giving quotations from the Fathers in defence of his conduct in the reign of her predecessor. It seems not to have helped him much, for though he had been in prison four years when he wrote this letter, there he was to tarry five years more, till death should bring that release which Elizabeth refused to grant.

In a former number of the CONGREGATIONAL REVIEW, giving a notice of Bishop Williams of Lincoln, and the controversy concerning the place and use of the Communion Table in parish churches, we saw how much feeling was excited by Laud's determination to change the custom adopted in the reign of Elizabeth of having the table moved at the time of the Communion to a place where all the people could see and hear the minister, and not fixed altar-wise at the east end of the chancel. It is clear that the establishment of altar-rails and kneeling communicants in the English Church was stoutly resisted at first, however customary it may have become at length. Among the MSS. preserved in the House of Lords there is a large body of petitions sent up to the Long Parliament from all parts of the country, some of which relate to these questions. For example, we find the following: Dec. 22, 1640. Petition from the churchwardens of Upton, in Northamptonshire, to the effect that Dr. Samuel Clarke, parson of St. Peter's, Northampton, sent one, Pidgeon, to Upton to cut the table, place it altar-wise in the chancel, and rail it in; and then directed them to pay Pidgeon for his trouble, which they declining to do, have suffered excommunication and loss. It appears that Parliament took the side of these petitioning churchwardens, and called upon Dr. Clarke to furnish a new table for the chapel of Upton at his own expense, and pay their charges, or show cause to the contrary. In other places the matter was taken in hand by

the people themselves, and dealt with in roughest fashion. In the parish of St. Thomas the Apostle, in the ward of Vintry, London, on June 11, 1641, John Blackwell, his Majesty's grocer, and others, having stricken the churchwardens, with great violence pulled down the altar-rails, and afterwards broke them up, burnt them outside the church, and threatened that if the parson came to read service in his surplice, they would burn him and his surplice too.

Passing on to a later time it would seem that notwithstanding the Revolution of 1688, and the Toleration Act which followed, Nonconformists were still subjected to the spy system, and were marked men with their neighbours. Among the deeds and papers of the Corporation of Bridgewater there is an Information, on foolscap paper, dated July 2, 1718, made by Henry Player, the sexton, and Richard Coles, parish clerk, of the parish and parish church of Bridgewater: who say that George Balch, John Trott, and twelve others (therein named) are all dissenters from the Church of England, and, save occasionally, never come to the divine service of the church. Also, that Roger Hoare, Joseph Farewell, Joseph Grandway, John Roberts, Robert Methwen, James Bowles, and John Oldmixon (the historian), had applied themselves to and frequented the Presbyterian and Anabaptist conventicles; till of late they are thence withdrawn, and come to the service of the Church of England; and that Robert Methwen was generally looked on and much taken notice of as a troublesome man, and a great disturber of the peace and quiet of the town. That they never saw the said Hoare, Farewell, Grandway, Roberts, Methwen, or Mr. John Gilbert, kneel at the reading of the prayers of the church.

One great advantage of the wide-reaching inquiries made by the inspectors of the Historical MSS. Commission is to be found in the fact that documents are discovered in places far remote from their original resting-place, and where few would think of looking for them. The Minutes of the Bedfordshire Committee during the Civil War turn up, for example, in the Duke of Marlborough's collection at

Blenheim, in Oxfordshire; and a missing volume of Sir Samuel Luke's "Letter Book," during the time he was Governor of Newport Pagnell, is found to be among the Ashburnham MSS., the other three volumes having long been among the Egerton MSS. in the British Museum. In this way we may yet come upon much that is new in the local history of the Nonconformists, which is now in the possession of Churchmen who will show their collections to the inspectors of a Royal Commission when they would not care to make them known to their Nonconformist neighbours, whom they chiefly concern. At Oulton Hall, for example, in the county of Chester, among the manuscripts of Sir Philip de Malpas Grey-Egerton, we find the following papers:—

1674, Dec. 6. Sunday.—Names of persons sworn to as having attended conventicles.

1678, Aug. and Nov.—Fines imposed upon Quakers at the meeting at Widow Bushell's, May 9th. It appears there were twenty persons present, and the fines amounted altogether to £64 10s.

Fines imposed upon Quakers at the meeting at the New House at Newton, Nov. 17, 1678. There were forty persons present, and their fines amounted in all to £92 15s.

The like at a conventicle in Newton, Nov. 24, 1670. In all, £49 5s., for twenty-one persons.

Fines imposed upon Quakers, Dec. 12, 1678. In all, £44, for nine persons, or an average of nearly £5 a piece.

Accounts showing payments to informers.

1681, Oct. 9. Another account of fines imposed on Quakers. Total, £54 10s.

1681, Dec. 4. Names of persons at a conventicle.

All this is eloquent enough as to the sufferings of our forefathers, and possibly other country gentlemen may have similar evidence in their archives, all of which will

have its interest in the story of that great struggle for freedom and religious equality which is not yet complete.

This bringing of light from unexpected quarters is of interest in many ways. For example, among the papers of the Roman Catholic family of the Throckmortons, at Coughton Court, Warwickshire, there are two letters in John Wesley's handwriting, dated respectively, City Road, Feb. 11, 1780, and Feb. 24th, and addressed, "To Mr. Berington, at No. 31, Portman Square." Curiously enough also, among the MSS. of the Rev. Francis Hopkinson, LL.D., Malvern Wells, there is an original letter from Philip Doddridge to Sir John Robinson, dated Northampton, Dec. 8, 1742, and rebuking Sir John for last night using God's name lightly, in needless appeals made to Him.

With this instance of faithful rebuke from a good man, whose name will long be venerated among the Nonconformists of England, we must bring this discursive paper to a close. Yet, discursive as it has been, it may not be without interest for some, and, what is of more importance, it may call attention to important historical researches which are being quietly carried on, year after year, among us, researches which cannot fail to have important results in the more accurate study of the past, and in a fuller knowledge of the history of our own people and of the land we love.

JOHN BROWN.

THE EVIL SPIRIT OF CONTROVERSY.

It is one of the certain but most unhappy results of the mode in which Mr. Spurgeon has raised the serious questions which underlie his representations of what he has been pleased to call the "Down-grade" among Congregationalists, that a controversial temper has been aroused which is not likely to promote the spirituality of those by whom it is indulged, and which is certain to obscure or

divert attention from the real issues. Illustrations of this mischievous tendency are already only too numerous. Perhaps the most ludicrous was the resolution of the students of the Metropolitan College to support their revered President in his crusade against "modern thought." That these young men should regard Mr. Spurgeon with affectionate admiration is not only natural, but praiseworthy; and had they done nothing more than give expression to this feeling, the only criticism to which they would have exposed themselves would have been a doubt as to the wisdom of their intervention even in so unobjectionable a form in this discussion. But their action assumed quite a different aspect when they undertook to pronounce a judgment on the question itself, and to proclaim their sympathy with Mr. Spurgeon in his crusade against "modern thought." A cross examination as to the meaning attached to "modern thought," and the grounds of objection to it, might possibly have elicited some curious and suggestive results, probably leading up to the conclusion that whatever has not Mr. Spurgeon's approval belongs to that hated thing "modern thought," which every honest Christian should be resolved to "put down." Let it be granted that the boast about "modern thought" has been extremely offensive, but surely that is no reason why this hostile attitude should be taken to the mind and spirit of the age in which these young men have to live, and which, if they be ministers of Christ, they hope to influence for Him. The observation of a wise and good man in relation to music, surely applies even more forcibly to this subject. It cannot be wise to hand over to the devil all the intellect of the day with its freshness, vitality, and power.

This trifling incident, however, might have been passed over had it stood alone, but it is only one of many which suggest that we are to have a new version of the old story, *Athanasius contra mundum*. Even from his retreat at Mentone, Mr. Spurgeon issues his bulletins, and the congregation at the Metropolitan Tabernacle receive grateful acknowledgments of their unfailing sympathy and exhortations to fidelity and zeal. What effect can such appeals

have upon those to whom they are addressed, except to foster an idea of their own spiritual superiority to other Christians, and, indeed, to train them in a suspicious temper in relation to those with whom they have hitherto been associated? The confidence of victory expressed in the letter read on December 4th is clearly a note of war. For what is the victory sought, and so confidently anticipated? With whom is the conflict to be waged, and what is the nature of the success desired? Is it to disquiet the Baptist Union, and promote a schism in its ranks? Is it to humble Nonconformity in the sight of all its foes? Or is it to secure some striking demonstration that Mr. Spurgeon is right in the estimate he has given of the heterodoxy of some Congregational ministers? In none of these cases surely would Mr. Spurgeon find any reason for rejoicing. Rather would there be occasion for bitter sorrow. If, on the other hand, he hopes for a victory which shall mean the arrest of free inquiry, the narrowing of the limits of Christian comprehension, the repression of that spirit of tolerance which has been growing of late, he might as reasonably expect that he will turn back the flowing tide. Believing that it is part of the Divine mercy "out of our evil still to find means of good," we hope for some happy results even out of the present imbroglio, but they certainly will not be reached by the kind of victory which Mr. Spurgeon's words foreshadow. They will be reached because there are those who refuse to enter into this discussion in a partisan temper, whose desire is to arrive at truth, and who feel that any talk about victory, and the feeling which it suggests, are altogether out of place.

The fresh outbursts of bigotry and prejudice from the natural enemies of Congregationalism are more painful than surprising. There is nothing novel either in their animus or in their distinct allegations. They are simply manifestations of a narrow sectarianism which has taken advantage of what seemed to it a favourable opportunity for discharging the vials of its bitterness upon the devoted head of Congregationalism. Congregationalism is the uncompromising foe of all external authority in matters of religion, and

is hated by all who distrust the exercise of freedom. Those who regard a formal creed as a necessary defence of Scriptural truth continually profess themselves exercised about the liberty of our system, and the perils to orthodoxy with which it is fraught. We might listen to such exhortations with more patience if we found that the defences which have been erected in other Churches had been effectual for the purpose. But heresy is not unknown in the Established Churches either of England or Scotland, and even the Free Church has not been without its own difficulties. Yet the ministers and members of these Churches, apparently oblivious of the dissensions within their own borders, are eager to point the finger of scorn at us for evils which, for the most part, exist only in their own imagination. It is curious to note the extraordinary things which some of these assailants have brought themselves to believe. Take for example this statement from the Rev. H. W. Holden, a clerical correspondent of *The Guardian*, who says:—

The suggestion of a parallel existing between Congregationalism and the Church of England in this most grave matter is as baseless as it is reprehensible. If Voyseys were to be counted in every diocese by the score—if the seats of rule and learning, with scarcely an exception, were filled by those who lead against the faith of Christ, then only would it stand on any basis of truth.

From the general tone of his letter, we should judge that this gentleman belongs to a very narrow school of ecclesiastics, for he tells us that “no one has of late years been placed in the presidential chair, or has otherwise attained unto any position of commanding influence unless he has been contributory to this new exodus”—that is, to the alleged departure from the faith of which *The Christian World* is representative. There is something refreshing in the distinctness of this statement, which is in marked contrast with the vagueness of Mr. Spurgeon’s charges. It is no longer a few men who are suspected of heresy. All who have recently held office in the Union are included in the same sweeping condemnation. “There is indeed no consensus of opinion; it is a race, a rush it were better called,

a welter of opinion." It must charitably be supposed that he writes in ignorance of the men whom he thus accuses. There is this advantage, however, about such random charges. They help men better to understand the real point of the accusation, and so do much to refute it. It is only men who are already steeped in bigotry who will be brought to believe that the leaders of Congregationalism are all heretics. All this rests upon the action of *The Christian World*, which, the writer insists, is as representative of Congregationalists as *The Guardian* is of the Anglican Church. "The attempt," he charitably says, "which Mr. Rogers makes to disclaim authority for *The Christian World* is alike disingenuous and vain." Let us test this by facts. In 1877 the Leicester Conference created an excitement quite as keen as that of the present controversy, and resolutions declaring the faith of the Congregational churches in the vital doctrines of the gospel were proposed and carried, notwithstanding a determined resistance on the part of *The Christian World*. When the vote was taken, out of an assembly of more than fourteen hundred members and delegates there were not more than forty adverse votes, and of these the large majority (certainly three-fourths) were in sympathy with the opinion of the chairman, the late Baldwin Brown, who, while expressing his agreement with the resolutions themselves, argued with all his wonted power and earnestness against the passing of any resolutions at all. As to the representative character of *The Guardian* we are as ignorant, and, therefore, as incompetent to pronounce an opinion, as Rev. H. W. Holden has shown himself as to the relation between *The Christian World* and the Congregationalists.

The unworthy personalities in which this gentleman has indulged demand no other reply than this, that when he has done one-tithe or one-hundredth part of the service to the cause of Christian truth which has been rendered by my friend Dr. Dale, with that devout temper, that spiritual insight, that passionate devotion to his Master, and that well-balanced practical judgment so conspicuous in his ethical teachings, he may be entitled to criticize him.

It is well, however, that such men should give us these interesting pieces of self-revelation. If Mr. Holden means anything, he means that Dr. Dale, like all the rest of us, is unfaithful to the gospel. We can only say, alas for the church which can find no place for such a man, or the man who cannot recognize and honour his loyalty to Christ. Congregationalists are proud of him, and, if he is to be called a heretic, will accept the same reproach. We do not write thus as ourselves agreeing with all Dr. Dale's theology, and still less as supposing he needs any defence of ours. But we feel bound to enter our protest against such pitiable narrowness, which, nevertheless, is suggestive as revealing the spirit of these attacks. The judgment of men of this type need trouble no one, but it is a gain to have such bigotry appearing before us in all its native ugliness. Assuredly we are not disturbed by the judgment of the critics. It would not be noticed had it not been that they can unfortunately quote the authority of Mr. Spurgeon.

Mr. Holden's facts are even less trustworthy than his opinions. He says :—

One fact remains to be shown, which so far seems to have escaped public attention—one which is incontestably conclusive as to the character and tendency of the new departure—it is that there is a steady influx of Congregational ministers into the Unitarian communion—scarcely a month passing which does not show some example of it, in a proportion that is relatively larger than all the defections to the Roman communion from the Church of England that have taken place during the whole fifty years of troubled Church life.

There is only one word in the language which can adequately describe such a statement, and that is one which courtesy forbids us to employ. It is true that here and there Congregational ministers have gone over to the Unitarians, so giving proof that, as Unitarians, they could find no resting place among us. They went out from us because they were not of us, and needed no formal test by which they could be judged, nor any ecclesiastical tribunal whose sentence should force them into separation. The moral atmosphere of our Churches was sufficient for this pur-

pose. This is our answer to an anonymous writer in a Presbyterian publication which has taken up the same kind of parable, and has levelled his darts specially against Dr. Hannay for his plain statement, the truth of which must be obvious to every unprejudiced man, that if there had been a drift towards Unitarianism among ministers he must have known of it. To answer this by pointing to the case of one of those who have gone from us, and who said that he had held the same views for years, is nothing but wretched trifling. Dr. Hannay never meant to suggest that he or any other man could be acquainted with the secret working of every individual mind in our ministry. What he did say, and what is unquestionably true, is that if there were any extensive defection of the character indicated he must have known it. He does not know it because it does not exist. Individual secessions there have been, but their number is very small.

It is necessary, however, to be outspoken on this point. These charges of Unitarianism, or of disloyalty to Evangelical faith, we meet with an emphatic and unqualified denial. But we do not wish to create the impression that the theology which prevails in Congregational Churches is that of these critics and the school to which they belong. A writer in *The Christian*, quoting some passages carefully culled from the papers which appeared in our October and November numbers, contends they prove Mr. Spurgeon's position "up to the hilt." The writer does not seem to understand what the position is, and to be, in fact, in that nebulous state of mind in which everything like discriminating criticism is impossible. What is worse, he is possessed with controversial animus, and that of so severe a type, that he seems to forget he is writing of Christian men, who do not intend to make any points against an adversary, but simply to set forth the truth. They do not deny the presence of evil tendencies, and certainly still less do they attempt to show that the theology of Congregationalists generally is that of Mr. Spurgeon or *The Christian*. If that were all which had to be proved, there would be no controversy. We frankly admit that not a few, but a

vast majority of our ministers, are not of that school, and have no desire to be so regarded. Our contention is that they are not therefore less faithful to the gospel. We certainly are not of those who believe that questions of religious belief are of no importance to spiritual affinity. On the contrary, we are unable to understand how there can be real affinity between men whose hearts are possessed by love to Christ and those who treat them, at the utmost, with the affectionate reverence due to the best of men. The difference is not one of opinion merely, it is one which touches the very springs of spiritual life. The religion in which Christ is everything—Teacher, Saviour, God—and that in which He is only a prophet of Nazareth, are two different religions. There may be individuals in the Congregational ministry who hold the latter creed. No one can answer for every individual, and there may be occupants of Congregational pulpits unfaithful to Christian truth. But it is a calumny to talk of them as representing the general character of our ministry, or of any considerable section of it.

But if the charge be that Congregationalists are not of the school represented by *The Christian*, we must plead guilty. We are as strong Evangelicals as are its members, but we are not of their company. From many of their opinions we dissent, but we are still more opposed to the attempt to treat them as vital parts of the Christian creed, and to brand as heretics all who will not accept them. In our judgment, one of the worst heresies is to place any doctrine on the same level as the simple truth of the gospel as preached by Paul, and made the mighty power of God unto salvation both for Jew and Gentile. We have no desire to minimize the differences which separate us from the school of which we speak. The spirit of brotherhood, the desire for peace, and, most of all, the fear of wounding tender consciences, have made us anxious to abjure all controversy with those whom we honoured as Christian brethren, and have led us, perhaps unwisely, to keep silence as to what seemed to us misrepresentations of the gospel, which were doing serious harm. The conflict has been

forced upon us, and we shall not hesitate to speak. We deny the authority of any men to set up a standard and to read out of the Church of Christ all who will not conform to it. We claim our right to read and to interpret the Word of God for ourselves, and we refuse to be bound by the traditional opinions which have grown up around it, or the interpretations which have been put upon it, by great divines, however gifted and however holy. We dare not question the brotherhood of any man who from the heart confesses Jesus as Lord, even though he may reject many conclusions which seem to us to follow from that primary truth. The history of the Church shows what evils have grown out of the endeavours to secure uniformity of its creed and ritual, instead of seeking to cultivate unity of heart among all who trust the same Saviour and worship the same Lord; and our desire is to return to the more excellent way of the early Church. Our one test of Christian discipleship is faith in the Lord. We would begin at the point which some would only reach after much preliminary instruction. We would begin with the teaching of Christ, believing that God will reveal other things to the soul which has learnt for itself the preciousness and power of Christ. We would deal with one who thus humbly expressed his trust in the Saviour in the manner commended by Apostolic teaching and example, receiving him, but not to doubtful disputations. Had this principle been more consistently carried out there would have been less of that bitter antagonism to Christianity with which we are confronted to-day. It is because theology has been so often allowed to overshadow the Saviour that there is so much of unbelief arising out of a failure to understand the spirit of Christianity.

SAMUEL MORLEY AS A POLITICIAN.*

THERE would seem to be something peculiarly fitting and appropriate in the biographer of the late Lord Shaftesbury being likewise the biographer of the late Mr. Samuel Morley. The two men had so much in common, and were engaged throughout their long and laborious careers in so many common enterprises, that he who desires to understand the life and character of the one must of necessity make himself acquainted with the life and character of the other. What Lord Shaftesbury was among the evangelicals of the Church of England, Mr. Morley was among the evangelicals of Nonconformity, and it is gratifying to find that the friendship which existed between these two famous philanthropists and social reformers remained unbroken to the end.

"I may never see you again," wrote Lord Shaftesbury to Mr. Morley on the day that he left London for Folkestone, whence he was destined never more to return. "I may never see you again, but I rejoice in this opportunity of saying how deeply I feel all your unwearying kindness, friendship, and generosity towards myself in all places and on all occasions."

Mr. Hodder's "Life and Work of the Seventh Earl of Shaftesbury" has, it is hardly necessary to say, been a remarkably successful book. It had an extensive circulation in the form in which it originally appeared, and now that a popular edition has been published we may confidently predict for it a still larger measure of success. "The Life of Samuel Morley" promises to meet with a like degree of popular favour, and some idea of the interest which it has excited may be gathered from the fact that the first edition of the work was exhausted on the day on which it was issued to the public.

As the result of Mr. Hodder's labours we are now enabled to form a tolerably clear and accurate conception of the manner of man that Samuel Morley was. Born at

* *The Life of Samuel Morley.* By EDWIN HODDER. (Hodder and Stoughton.)

his father's house in Homerton, on October 15, 1809, he was the last of a family of six children. He was educated first of all at a boarding school at Melbourn, in Cambridgeshire, and afterwards at Mr. Buller's school at Southampton. He was, we are told, a diligent and pains-taking pupil, and he succeeded in producing so favourable an impression on his masters that they predicted "he would either be a minister of the gospel or a member of parliament." His schooldays, however, were, according to our modern notions, of remarkably brief duration. At the age of sixteen he went into his father's hosiery business in Wood Street. The education of the school was over; the education of life was to begin.

Mr. Morley's father was a Liberal in politics and a Nonconformist by conviction, but he never sought to force upon his children the adoption of the views that he held. The following is the style in which he would address them. "I will tell you," he would say, "why I am a Nonconformist, and why I am a Liberal, and, if you think I am right, you can be as I am and do as I do, but you are perfectly free to form your own conclusions." With such an example and such a training it is not to be wondered at that Samuel Morley followed closely in his father's footsteps. The home influences were supplemented and enforced by the ministrations of divines who wielded no mean authority in their day and generation. To the Rev. James Parsons, of York, belongs the honour of having first inspired young Morley with high and noble purposes, which it was alike the duty and the privilege of the Rev. Thomas Binney, through long years of friendship, to strengthen and sustain. Another kind friend and counsellor of these early days, who lived to preach a most touching and pathetic funeral sermon over the remains of his departed friend, was the Rev. J. C. Harrison. In the year 1831 Joshua Harrison and Samuel Morley were in the counting-house together, and from that time onwards, down to the death of Mr. Morley, they were united to one another in the closest ties of sympathy and affection. The reminiscences of Mr. Harrison furnish some of the most interesting and valuable passages in the present

biography. Speaking of Mr. Morley when he first knew him, more than fifty years ago, he describes him in the following terms :—

He had a pleasant face, though not so handsome as it became in after life, when his mind and character were more matured. He was a great favourite with both his employes and his customers, for he was singularly frank and open, cordial, and even affectionate ; no one suspected him of being insincere, or of keeping back anything which, if revealed, would give a different tone or meaning to what he said. Nevertheless, he was firm in maintaining discipline, very decided in keeping every one he dealt with up to the mark. He would tolerate no irregularities, and quickly closed the account of those who appeared to him to be untrustworthy.

He was, indeed, to judge from all accounts, a model business man, and he possessed one quality which no business man in these days of constant progress and improvement can for a moment afford to be without. He was ever learning. If he passed through the streets, says Mr. Harrison, or called at any other large house, or conversed with men of business, he kept his eyes and ears open. Should he hear of any plans which were in advance of his own, he studied them, and as soon as he had satisfied himself that they were sound, he adopted them.

The hours of business fifty years ago were of unconscionable length, and the time at Morley's disposal for purposes of relaxation and self-improvement was, in consequence, extremely small. But once a year an interval of freedom from business cares came round, and this interval was invariably devoted to travel. Mr. Morley left behind him some brief memoranda of a tour in the Highlands and Western Islands of Scotland, taken in July, 1835, and these memoranda Mr. Hodder has very properly printed in the *Life*. From them we learn that Mr. Morley caught a glimpse of Lord Jeffrey, sitting as a judge in court at Edinburgh ; that he dined with his host near Glasgow at half-past five o'clock, "much too late," as he thought, "for comfort or convenience ;" that he fully appreciated the beautiful and magnificent scenery in which Scotland abounds ; and that he was above all things delighted with

his visit to Abbotsford. Speaking of the library and the sanctum sanctorum beyond, which was filled with relics of all sorts, he says :

In this room were written most of those works which command the admiration of mankind. I sat on the old easy chair in which Sir Walter sat, and lingered through the rooms with feelings I shall never forget. . . . I called to mind the anecdote I once heard of Sir Walter, and could not help wishing that I had been so favoured. A gentleman and his lady having reached Melrose, were anxious to visit Abbotsford, and to have an interview with its illustrious owner. He accordingly wrote a note to the following purport : " Mr. and Mrs. — present their compliments to Sir Walter Scott, and being anxious to see the great Lion of the North, request the honour of an interview." To which Sir Walter returned the following answer :—" Sir Walter Scott presents his compliments to Mr. and Mrs. —, and as the Lion is seen to most advantage at feeding hours, requests the pleasure of their company at dinner."

When nine years later Mr. Morley went to Scotland once more, he was accompanied by his wife. In the year 1841 he had married Miss Hope, the daughter of Mr. Samuel Hope, a Liverpool banker. On hearing of his engagement, his friend and pastor, the Rev. Thomas Binney, lost no time in sending him his heartiest congratulations. " I don't wonder," he wrote, " at your feeling as if your heart had wings and was as light as a bird. There is everything before you to make it so. You very naturally at present worship *Hope*—most young men do, though they have not got her so substantially embodied as you have. When the goddess changes her name and becomes certainty, they are often disappointed—this, I feel confident, will not be your case when your goddess changes hers." It is needless to say that Mr. Binney's prediction was realized, and that Mr. Morley's married life, first of all at Lower Clapton, and afterwards at Craven Lodge and Hall Place, was surrounded by every earthly blessing, and was as fortunate and as happy as the soul of man could desire. The chapters that deal with the home life of the Morley family are not the least interesting portion of this charming biography.

In the meanwhile Mr. Morley was not only responding in a wonderfully effective way to the innumerable calls that

business and domestic life were constantly making upon him; he was also taking an active and energetic part in public affairs. In the earlier portion of his life it cannot be contested that he constituted himself in a marked degree, alike in the city of London and in the country at large, a champion of Liberal, and more particularly of Nonconformist, opinion. Mr. Hodder tells us that one of Mr. Morley's most treasured possessions in after years was a medal, struck in 1828, in commemoration of the repeal of the Test and Corporation Acts, and we know from the publicly recorded actions of his life how earnest and zealous he was in the efforts that he put forth, at many a critical juncture, to promote the great cause of civil and religious liberty. When Mr. William Baines was a prisoner in the Leicester County Gaol for refusing, on conscientious grounds, to pay church rates, Samuel Morley was foremost amongst those who, in public meeting assembled, did not merely content themselves with expressing sympathy and admiration, but appealed to all Dissenters to arouse themselves to action, and "put down for ever these vexatious and unjust imposts." Turning his attention more and more, as time went on, to public affairs, Mr. Morley came to be painfully conscious of the inadequate representation of Dissenters in the House of Commons. Accordingly a committee was formed under the name of the "Dissenters' Parliamentary Committee," having for its object the remedying of this defect, and of this committee Mr. Morley was appointed chairman. Its principal work consisted in issuing a circular to a select number of gentlemen with the view of inducing them to become candidates in the interest of Nonconformist principles at the General Election of 1852. The aim and scope of the circular may be gathered from the following sentence, which was doubtless intended to have special reference to the subject of popular education: "It will probably strike you, dear sir, as it does the Committee, that one of the largest and noblest services which can be rendered to religion in the present day, would be to resist in the legislature those insidious encroachments of the State, which, by degrading Christianity into a mere

political element, destroy, to an alarming extent, its moral beauty and its spiritual power." In this connection it is worthy of note that, at the General Election which followed the issue of the circular, thirty-eight Protestant Free Churchmen of various denominations were returned, representing constituencies comprising an electorate of 228,057, and a population of 4,290,905.

But it was not merely when the interests of Dissenters were attacked that Samuel Morley came to the rescue. He was ready to assist in every movement by which it was sought to promote the welfare and happiness of the people at large. The Anti-Corn Law agitation received his warmest sympathy and support, and he held fast by his Liberal principles, even when the Chartist agitation was at its height. In the spring of 1848 all London was thrown into a panic by the preparations that were being made by the Chartists for a monster demonstration on Kennington Common. The Duke of Wellington assumed the military defence of the metropolis, and some 150,000 citizens were enrolled as special constables. It was at this most critical juncture that Samuel Morley wrote thus to one of his most intimate friends.

Do not (he said) be needlessly alarmed at the present aspect of events. While everything tending to a breach of the peace must be put down, and the violence of misguided men must be met by force, depend upon it the aristocracy will never give up the prey on which they have always been disposed to fatten till their fears are excited. I am far removed from being a Chartist, but I have the deepest sympathy with the working classes, who are suffering an amount of misery which deserves more consideration than it has met with at the hands of the Government or the House of Commons.

A do-nothing policy, in the face of a great crisis, excited only feelings of indignation and contempt in the breast of Samuel Morley. At the time of the breakdown and maladministration in the Crimea, Mr. Morley took the lead in starting the movement in favour of administrative reform, which ultimately led to the abolition of purchase in the army, and the throwing open of the public service to the nation. Dickens, to quote his own words, "flung himself

rather hotly with the administrative reformers," and it was in connection with the good work that they were doing that he wrote: "I have hope of Mr. Morley, whom one cannot see without knowing to be a straightforward, earnest man."

There was one more good cause in which Mr. Morley took a deep and a growing interest—the cause of temperance reform. "What is to be done with the drink evil?" he wrote to his friend Mr. Joshua Wilson. "It is the monster grievance of the day. It seems to me something like infatuation to be building and supporting, at great cost, reformatories and other institutions, while this huge cancer remains unremoved." If on other questions Mr. Morley became less radical and drastic in his views as he grew older, on the temperance question the process of change through which he passed was of the opposite description. The following amusing and characteristic anecdote will explain to us how it was that Mr. Morley came to be a total abstainer. He was addressing a large meeting of working men, and was pressing upon them the importance of being total abstainers, when a labouring-man rose up, and, interrupting him in his speech, said:—

"Do you go without yourself? I dare say, if the truth's known, you take your glass or two of wine after dinner, and think no harm of it. Now, sir, *do you go without yourself?*" "This rather shut me up for an instant," said Mr. Morley, when telling the story; "but when I looked round at those poor fellows whom I had been asking to give up what they regarded—no matter how erroneously—as their only luxury, I had my answer ready pretty quickly. "No," I said; "but I will go without from this hour." And he did.

The time came when the prediction of his schoolmasters was fulfilled, and he became a member of the British House of Commons. At the election of 1865 he stood as one of the Liberal candidates for the borough of Nottingham. Tory Churchmen were heard to exclaim that they would "vote for the devil to keep out Morley;" but in spite of all that they could do, when the result came to be declared, it was found that Morley was at the head of the poll. In the session of 1866 he spoke with effect in sup-

port of the Church Rates Abolition Bill, and the Tests Abolition Bill; but his career as member for Nottingham was soon brought to an untimely termination. He was unseated on petition, in consequence of its being proved before a committee of the House of Commons that his agents had employed men who were voters in connection with the election.

In 1868, however, he was elected as one of the Liberal members for the city of Bristol, and he retained that position with honour and distinction down to the General Election of 1885. The desire for rest that naturally accompanies advancing years led him upon that occasion to retire from Parliament, though he still continued to take the keenest interest in political affairs, and was an ardent supporter of Mr. Gladstone's Irish policy.

The time is ripe (he wrote) for yielding to the clearly expressed wishes of the Irish people, and for showing that Liberal principles, when applied to that section of the United Kingdom, will produce the same beneficial effect they have often produced when wisely and faithfully applied to other great problems of our national life.

Indeed, from the beginning to the end of his Parliamentary career, we find Mr. Morley actively and energetically supporting the leader of the Liberal party.

It would be impossible (he wrote, in his farewell address to the electors of Bristol), to enumerate all the measures fraught with far-reaching possibilities which the past seventeen years have seen enacted. Two only appear to me to call for special notice—the Elementary Education Act of 1870, which I consider was the greatest achievement of Mr. Gladstone's first Government, and the Acts for the Extension of the Franchise and the Redistribution of Seats, which will always make his second tenure of office memorable in the Parliamentary history of the United Kingdom.

Strange as it may appear, it was not the party whips, but his old friends, the political Dissenters, who had any occasion to criticise or to complain of Mr. Morley's conduct in Parliament. On his election as member for Bristol he resigned his seat on the Executive Committee of the Liberation Society, and in the debates on the Education Bill the weight of his powerful influence was thrown on the side of Mr. Forster, whenever the right honourable

gentleman happened to be engaged in conflict with the Radicals below the gangway. It would seem as if Mr. Morley had never comprehended in all their length and breadth the great principles of religious freedom and religious equality. He would not employ Roman Catholics in his warehouse in Wood Street, and he voted against the duly-elected member for Northampton being permitted to take his seat in the House of Commons. No doubt upon all occasions he acted from the highest and purest motives, but other men, equally upright and equally conscientious, may be permitted to hold that in every instance here cited he was the advocate of a mistaken policy.

But whilst men will necessarily differ in the view they take of Mr. Morley's action as a politician, as regards his character as a man and his action as a philanthropist and social reformer there is happily no room whatsoever for difference of opinion. It is as a philanthropist rather than as a politician that he will be remembered by posterity. There was scarcely a single deserving and struggling cause which he did not help with a liberal and a lavish hand. And it was not only causes but individuals that had reason to be grateful to him. Of course he was sometimes deceived by unworthy objects being made the recipients of his bounty, but that did not lead him to refuse to give in proportion to the magnitude of his wealth. It only had the effect of making him more cautious as to the persons who should profit by his benevolence. "I would rather help a large number," he would say, "and find I had been taken in once in ten times, than close my purse altogether because I am sometimes deceived. It is better to help a drone than to let a bee perish." And he was above all things modest, as well as diligent, in well-doing. "There is that dear man Samuel Morley," wrote Lord Shaftesbury, "content to be anything or nothing, so that good is being done. No one has ever transgressed against him as I have, and I could tell you of a thousand instances in which he did all the work and I had all the honour." It was the same feeling which prompted Mr. Morley to decline Mr. Gladstone's offer of a peerage. He

felt that, like the Shunammite woman in the Scriptures, the only answer that it was fitting for him to make to such a request was, "I dwell among mine own people." This was the crowning act of his life. Shortly afterwards he wrote: "I have many evidences that the shadows are lengthening, and the stakes and the cords of the tent are loosening, and I am thankful for the prospect of leisure to think of the way in which I have been led, and of the daily and hourly mercies which have been vouchsafed." That leisure was destined to be of brief duration. "The pitcher goes often to the well, but it is broken at last." In the early Sabbath morning of the 5th of September, 1886, the spirit of Samuel Morley took its flight. His body lies buried in Abney Park Cemetery, and on his tomb there will be found this simple and truthful inscription—"A servant of Jesus Christ." It would be impossible to discover or to conceive a nobler or a more appropriate epitaph.

WILLIAM SUMMERS.

THE ENTHUSIAST.

A STUDY OF MODERN LIFE.

CHAPTER I.

"HAVE you heard," asked Mr. Parsons of his old friend Mr. Wilmot, as they sat enjoying a literary gossip, "who is the new editor of *The Advance*? he seems already to have made a sensation, and has at least succeeded in getting himself talked about?"

"Curiously enough," was the reply, "I was asking the same question only yesterday of my bookseller, who has a remarkable knowledge of the literary world, and was surprised to hear that this new luminary is no other than the son of our fellow-townsmen, Mr. Baring, the minister of Bethesda Chapel."

"Impossible! I know but little of Baring, but I have

always found him one of the most rigid of precisians. He calls himself a Liberal, and as he is a Dissenter, I suppose in some sense he is so; but it has always appeared to me that he has an ingrained Conservatism in all matters religious, social, and political, which would qualify him for a thorough-going Tory. A capital fellow all the same. But that a son of his should become an apostle of a creed so pronounced as that which *The Advance* seems to have adopted is all but incredible."

"Not the less true," replied Wilmot; "my friend Willis has access to the best sources of information, and is not accustomed to speak in the confident tone he took yesterday unless he has a solid foundation for his story. But I wonder why you should be so incredulous. I agree with all that you say as to Baring's goodness, and especially do I know him to have been a most excellent father. But do we not continually find that the result of a discipline so severe as his is all but sure to be a reaction? This, too, is all the more certain when in conjunction with it there is an inculcation of Liberal principles. If a hard and severe creed is to be maintained at all it must be by the force of authority. But against authority Baring has always been fighting, and he has imbued Ernest so thoroughly with his spirit that in the end he has rebelled (and very naturally too) against the authority of his father and his creeds, as well as against everything else."

"My knowledge of the young man is but slight. I have a faint recollection of him as a slip of a boy, a bright and earnest young fellow, who seemed to give no little promise. At the same time he was always a trifle 'cheeky.' I remember hearing a good story of him. His master, who was very pompous and something of a gourmand, had been discoursing in a Sunday homily to the boys on the duty of fasting, *à propos* of Paul's three days' fast after his conversion. The next time he opened a question-box which he kept for the use of the boys, he found the following query: 'If it takes three days' and three nights' fasting to make a Christian, when will Mr. — be a Christian?' In some way the question was traced to Ernest, who was taught

that he had committed a grievous sin, and grievously must he answer it. I am afraid he never felt it."

"Not he. He would be better, no doubt, for a little more modesty, but he is a fine fellow nevertheless. I knew him fairly well during the years he spent here after his school-days were over. He was quite unlike other young men, and always had a strongly-marked individuality."

"I did not know that you were so well acquainted with him?"

"Yes, I knew him fairly well, and was always impressed with his evident sincerity and great earnestness. I saw him as a worker in some of our local societies, especially our Literary Institute, of which he was a most active member. I was often struck with his inventiveness and ingenuity. He was full of new ideas and plans, into the working of which he was ever ready to throw himself with all the ardour of an impetuous and sanguine nature. I do not pretend that I detected signs of the literary ability which he has subsequently displayed; but I observed his great fondness for reading, and, as I look back, remember that I was often struck with his felicity of expression in some of the young men's discussions, at which I occasionally presided."

"Well, we may at all events congratulate our old friend on the distinction his son has attained, and yet I can well believe that Ernest's success will not be regarded by his father with unalloyed satisfaction."

"By no means. Baring likes *The Advance* almost as little as *The Saturday Review*. He is a strong anti-Tory, but that does not at all mean that he is a progressive Liberal. In fact, that is precisely what he is not. He is true to the old traditions in which he was educated, and loyal to the old flag under which he has fought many a gallant battle. But he is essentially a man of the past generation, and has no real sympathy with the aims and principles of any of the new schools which have sprung up among us."

"And *The Advance* seems ready to lend a helping-hand to any of them, provided it be sufficiently wild and erratic.

It seems to eschew all the movements in which even old Radicals were interested, and to be bent upon striking out a new course of its own."

"Precisely, and that is just what Baring himself hates. He believes in liberty of conscience, but if any man's free thought leads him outside the lines of his own orthodoxy, he has very little tolerance for him. He would not coerce or persecute him, for it is only justice to him to say that he carries out his principles to their legitimate result, and would maintain the political rights of an unbeliever quite as strenuously as he would contend for his own. But he has little patience with what is called broad theology, and he has even less with those socialist or quasi-socialist theories which threaten to supplant the old Radicalism. It is easy to guess how little he will relish the idea of his son being the editor of a paper whose great object seems to be to find good in every new system and every man who can succeed in attracting public attention."

"The truth is, I never take up one of its numbers without being reminded of an old story of a plain Primitive Methodist, who preached a sermon on the text, 'They that have turned the world upside down are come hither also.' His divisions were—1. The world is downside up. 2. It needs to be turned upside down. 3. We're the chaps to do it. The heads would form a good motto for *The Advance*, especially if the third were put in italics."

"Rather hard upon Ernest, if he be the writer or even the inspirer of the articles. I can easily understand such criticism, for which there is no little justification, and yet I do not regard it as perfectly fair. It implies more conceit on his part than I should be inclined to attribute to him. No doubt he may have changed greatly since I knew him, and may have become a little intoxicated with his success, and this may possibly be one element in that tone of arrogance and infallibility which is so offensive. But my idea is that it is due quite as much to the passionate ardour with which he takes up every cause that appeals to his sympathy. He is certainly brilliant; but if I am to judge from *The Advance*, I should say that he is sadly de-

ficient in the logical faculty. I fail to trace any evidence of a clear and definite system, either in religion or politics, in the paper. He may consider this a tribute to its independence, but more impartial judges, even if they acquit him of interested motives, will certainly pronounce it as indicative of shallowness leading to vacillation and inconsistency."

"In other words," said Parsons, "you credit the journal and its editor with noble impulses, but nothing more. I am afraid that will be but a poor consolation for our friend Baring, while he feels that his son is lending all his talents and energy to the promotion of movements with which he not only has no sympathy, but which he regards with intense aversion."

"A father's pride in a son who promises to make a name in the world may certainly lead him to tone down judgments which would otherwise certainly be strongly adverse. But even that can hardly be expected to reconcile him to such dashing and determined attacks on much that he venerates as most sacred. Look for example at yesterday's issue. There is an article on a great Socialist demonstration, written in the most sympathetic spirit, and laying down principles which make even robust Radicals like myself shudder. Further on we have a review of a new scientific book, in which the most daring theory of evolution is set forth as though it had passed out of the region of speculation or discussion, and had already become accepted scientific teaching. Why, the very mention of evolution acts on Mr. Baring as the red rag on a bull."

"Let us hope, at all events, that Ernest may outlive these vagaries. From your account, he must be a young man capable of doing good work, if acting under right influence; and as he seems to be subject to strong accessions of feeling, let us hope that the next swing of the pendulum may be in the direction of sounder and truer views."

The two friends, between whom this conversation took place, were residents in the little town of Hampton-on-Wye. Both were natives of the place, both had retired from business, and both had literary tastes, in the gratification of which

they passed a good deal of their leisure. Parsons had spent the active part of his life in Bristol, where he had carried on an extensive mercantile business, but having "made his pile" (as the Americans have taught us to say), which, by the way, was a much more moderate one than generally contents the Americans themselves, he had retired to spend his closing days in his native town. His friend Wilmot had spent his whole life at Hampton. He was for many years the great banker, not only of the town, but of a wide district round, in which his name was a synonym both for integrity and intelligence, but had recently retired from active life, and devolved the management of the large and flourishing business upon his partners. Neither of these gentlemen was filled with any ambition for public honours, but they were both conspicuous in every philanthropic movement in the district.

It was not always that they were in such an amiable mood and perfect agreement as we have seen them. They had their own opinions, and as each held firmly, not to say obstinately, to his own views, they not unfrequently came into collision. Parsons was one of a class of men who pride themselves on their neutrality, but at heart are strong partizans. He loved to describe himself as an unsectarian Christian, and in politics a Conservative Liberal, but his undenominationalism consisted in a strong attachment to the Established Church, combined with a patronizing air to Nonconformists, which he mistook for Christian charity; while any traces of Liberalism were very hard to discover in that strong Conservatism which became more prosperous and wealthy. Wilmot, on the other hand, was a Dissenter, a member of Mr. Baring's church, but though he was sufficiently decided in his opinions, he had no love for any aggressive action. Those who did not know him might even suspect that he was lukewarm in his ecclesiastical and political principles, but if, presuming on this, any one ventured to make a disparaging remark on Dissent or Liberalism, he was very likely to find himself somewhat sharply brought to book. It was thus that he often came into unexpected collision

with persons who did not remember his sensitive points, and would very probably not have considered them even if his memory had been less treacherous. Both of them, however, had a natural repulsion to the extreme ideas of which the young writer in *The Advance* had become the exponent. Wilmot was not afraid sometimes to talk of himself as a Radical, and Radical he was in the best sense of that abused term. But though his opinions would have been regarded as extreme even by many Liberals who considered themselves advanced, he was neither violent in speech nor rash in action, but believed in a policy of steady progress. The new developments of Radicalism, tending to scarcely-veiled Socialism, were of all things the most abhorrent to him. He therefore regretted the action of one whom he had known as a child, and in whom he had taken considerable interest, with an even stronger aversion than the Conservative Churchman. In the mind of the latter there was a secret satisfaction at the idea that this was the legitimate development of principles which he had always regarded with distrust. With Wilmot, on the contrary, there was an extreme mortification. He had hoped much for the young man who seemed to him now to be misusing his talents and throwing away his own opportunities.

"Just like him," he growled to himself, as he went away. "He was always spoiling his chances by impetuosity. But he was a fine fellow for all that, and I am not going to turn upon him because of a little extravagance."

CHAPTER II.

ERNEST BARING, with whose intellectual development this story will be largely occupied, was the son of the Congregational minister of Hampton, who was himself a man of considerable mental power, and of far more than average culture. It is open to question whether there might not have been found more scholarship in the Dissenting parsonages of small towns and villages at that day than there is at present. Men did not live at such high pressure, and where there

were any scholarly tastes there was more opportunity for their gratification. Hence in many a quiet spot there were to be found Congregational ministers who were careful students, and who in theological learning, at all events, were fully able to hold their own with the Oxford or Cambridge graduate who might be the rector of the parish, and very often indeed proved themselves his superiors. Mr. Baring was one of this stamp. His early educational opportunities had not been great, but his diligence in the use which he made of those which he had, had done something to compensate for this serious disadvantage. A successful student at Middleham College, he had entered upon the pastorate fairly equipped for the work, and had spared no effort to keep himself abreast of the intelligence of the day. He was an independent thinker, but with a strong bias in favour of Calvinistic theology, and with a tendency to be somewhat dogmatic in the maintenance of his views. But this was to some extent counteracted by a kindly spirit and a friendly manner which had won him the respect of all parties in the town. Hampton, indeed, had not a more respected citizen, and the reputation he had won was well deserved by his many services, not simply to his own congregation, but to the town at large.

Ernest was an only son, and he was a son of whom any father might reasonably have been proud. For while he early gave promise of great intellectual power, there was also a sweetness of spirit which endeared him to all his friends. The town could boast of a grammar school of considerable reputation, and it was there Ernest was educated, and there that he early learned great lessons of resolution and self-reliance, which stood him in good stead in after years. The large majority of his schoolfellows belonged to the Established Church, and were ready enough to direct their taunts and gibes at the son of the Dissenting parson. At first the high-spirited boy found it hard to bear this usage, and once or twice he was provoked into angry retort, ending in personal combats, of which his father heard, and against the repetition of which he warned him. Ernest was too wise and too obedient to slight such counsels, and

he set himself to a discipline of self-restraint, which not only enabled him in time to break down this unworthy opposition, but was a most helpful preparation for his future life. Such self-conquest was all the more difficult because he was a lad of ardent and impetuous nature. As they were reading in class one day, he came to the expression *και εγενετο φλοξ*, and the idea so tickled one of his class-mates that it afterwards became a favourite mode of describing him, and, in truth, the description was not inappropriate. There was very much of light and heat in his nature. He was full of excitement, eager in catching up new ideas, passionate in his sympathy with all suffering, and in his indignation against all wrong-doing. Beyond most of his companions he was deeply interested in all that was going on in the world around. Newspapers were not so common in those days when the full effects of the removal of what used to be known as "taxes on knowledge" had not yet been developed, and Hampton had no paper of its own, and those of the district were dear and not very full of information. Still such as they were Ernest contrived to get hold of them, and to make their contents his own. He had friends in Hampton, by whose kindness he was able to obtain a perusal of a few newspapers and magazines, and the privilege was one which he highly prized. Unfortunately for himself he had no love for sports, and the time which others devoted to them he spent in miscellaneous reading. Hence he grew up a somewhat precocious youth, with a slight tendency to be priggish, which would have been more offensive had it not been relieved by his general amiability of character. As might be expected from one of so fervid a nature, he was excitable, and to some extent passionate. But there was neither malignity nor vindictiveness even in his fiercest tempers, and so though he used to have occasional disputes, it may truly be said that he made no enemies.

Ernest was really fond of his father, although his discipline partook of the severity of the last generation rather than the extreme laxity of the present. Mr. Baring did

not believe that the best way of managing children was to make them the dictators of the household. He had his own ideas of right, and was determined that in his house they should be respected by all the members. That they were sometimes pushed too far, especially in Ernest's earlier years, would have been confessed by himself as age mellowed his spirit, and experience corrected some of his opinions. His son never rebelled, though he often chafed under a discipline which he felt to be needlessly harsh, and which left a permanent impression upon his character in implanting a resolute hatred of all oppression which sometimes went dangerously near a revolt against authority of every kind. But his respect for his father was never weakened, even by action whose justice was not always apparent to himself. He believed him to be carrying out, often at a sacrifice to his own feelings, his own conception of his duty, and though he often fretted under the yoke, and perhaps for a few days carried resentment of some specially arbitrary procedure, this soon passed away, overborne by the signs of the father's deep affection and the son's sense of his real worth. The sternness of the rule undoubtedly gave an aspect of gloom to the boy's childhood, but such was the elasticity and buoyancy of his nature that he suffered less from such a check than would have been the case with most boys.

Besides, whatever was harsh in the father found more than ample compensation in the exceeding tenderness of his mother. Ernest admired, honoured, loved his father, but for his mother he had a passionate affection, which was richly deserved and fully reciprocated. Mrs. Baring was no common woman. Long before the "higher education" of women had become one of the favourite objects with wise reformers, she was an example of what self-culture could accomplish. Though she belonged to a family of higher standing in the social scale than that from which the wives of Dissenting ministers are generally taken, no special pains had been taken with her education. What was supposed to be necessary for the training of a young lady had been done and well done, but nothing more, and if she was far above the level of her circle in point of intelligence, she

owed it to herself. She was singularly bright, quick in perception, with a retentive memory, and with a power which even well-informed people do not always possess of turning to good account the considerable stores of knowledge she possessed. Possibly, had she lived in these times, she might have exercised her gifts in public, though she was too sensitive and reserved ever to have been a platform woman. But in conversation her power was remarkable. Alertness of mind and singular felicity of expression, combined with a true and sympathetic nature, made her a charming talker. But with all her intellectual gifts, she was a true woman, full of tenderness and grace, winning the hearts of others by her unfailing sympathy. As for Ernest she was his ideal, and the affectionate reverence in which he held her exercised the happiest influence upon his own character.

To her, indeed, he owed his own finest qualities. The solidity and strength, the sturdy independence, the untiring perseverance, which marked him even as a boy, came chiefly from his father, but the glowing fervour of nature, which was his most striking characteristic, and which, in fact, ennobled and beautified all the rest, was derived from his mother. So, too, with all his religious ideas and feelings. It was happy for Ernest that these were not got from his father, with his sombre Calvinism, but from his mother, in whom these stern doctrines, so far as they were held at all, were toned down and softened by her own natural gentleness. She was a simple-hearted, devout, loving Christian, but, truth to tell, she was but little of a theologian. She would sometimes talk with her husband on the mysteries of Predestination and the eternal decrees, and show, not only a certain liking for these speculations, but also a capacity for dealing with them which would come upon others as a surprise. But she did not often engage in controversies which were apt to develop some heat on the part of her husband, who did not care to have his views challenged, especially when the challenge was supported by arguments he was not always able to refute. Not the less did she hold fast by the more human, and shall we not say

also the more Divine, ideas which tempered her theology. She would have avowed herself a Calvinist, and there were some truths of the system on which she loved to dwell, but, half-unconsciously to herself, she had drifted away from its severer teachings.

The little parsonage at Hampton was, indeed, the scene of frequent theological discussions, which would hardly be understood in these times, so completely has the whole tone of thinking been changed. Among the deacons of the church were two, at least, who had made a study of theology, and dearly loved to discuss its mysteries with their minister, and, perhaps even better still, with their minister's wife. Occasionally the little circle was joined by a third, a theological free lance, who would belong to no Church, because no minister was sound in the faith, which, in his view, was the faith according to William Gadsby. Calvin interpreted Paul, and Gadsby interpreted Calvin, while he himself interpreted Gadsby, so that the truth contained in the New Testament had undergone no slight variation before it reached the standard to which he would have every man conform. This gentleman was as hot in temper as he was extreme in his theological opinions, and, when crossed in any of his favourite ideas, was apt to explode with considerable vehemence. "You deny that God can be the author of sin," he shouted at the top of his voice to an opponent in one of these controversies, who had been staggered by some of his wild assertions, "then you are a blasphemer." The conclusion was not manifest, but logic was not the strong point of this dogmatist. These memories of bygone times strike us very strangely to-day. But there was an intensity about these disputants which compels us to regard them with a certain respect, however seriously we may differ from them. With the exception of the minister, they were all men in humble life, with little or no education, but with considerable robustness of intellect, which they had concentrated upon theological subjects. They had but few books, and, unfortunately, their reading was as one-sided as it was limited. Still there was a reality about them which constrains respect. They used to talk as though life and death

depended upon the conclusions they reached. They too often grew very excited with each other, and at such times Mrs. Baring was always a gracious and moderating influence. She knew how to soothe their excited feelings, and would lead them by some unexpected path into broader lines of thought. She was, in fact, a larger-hearted thinker than she herself understood, and it was a happy thing for her son that he came under so sweetening and liberalizing an influence. How it affected him in after times of conflict will appear in the course of this narrative.

(*To be continued.*)

UNIONIST DELUSIONS.*

It is not in a boastful mood, still less with any intention of offending any good Liberal (and there are some such) who still hesitates to commit himself to Home Rule, that we assert that the game of Liberal Unionism is played out. We wish it were possible to add that Liberal Unionists generally had turned from the error of their ways, and come back to their old allegiance. Every election that occurs supplies fresh evidence that this is so in the case of the rank and file, but, with a few honourable exceptions, the leaders with their immediate *entourage*, remain irreconcilable, and are drifting further and further from their old friends. What we mean by saying that Liberal Unionism is passing away, is that Unionism is strangling the Liberalism of those who at first were so anxious to assure us that it was only on one question that they were at variance with the great majority of the party. This has done more than anything else to prevent the increase of the party, and to draw away from it those who care more for the great reforms in which all Liberals are directly interested than for waging a hopeless struggle against the national aspirations of Irishmen. So strong, indeed, is the tendency of "Liberal Unionism" to Conservatism, that as Sir George

* *Unionist Delusions.* By ALBERT V. DIXEY. (Macmillan & Co.)

Trevelyan pointed out in his speech at Sunderland, Lord Hartington has begun to speak of the followers of Mr. Gladstone as the "Liberal" party. The recognition of this fact will do much to remove misapprehension, and by more exactly defining the position of the opposing parties, abate that bitterness which has been too evident in this controversy.

Lord Hartington, indeed, may well doubt his own right to a place in the Liberal ranks, when he finds himself, not only opposed to all the present aims of the vast majority of that party, but prepared even to acquiesce in a reactionary policy for the sake of upholding the Union in its present form for a short time longer. His lordship's utterances on the subject of Free Trade have hardly received the amount of attention which they deserve. Of course he is not in sympathy with that distinguished statesman, Mr. Howard Vincent, who has put himself forward as the leader of the "fiscal reform," *alias* Fair Trade, *alias* Protectionist party, but that gentleman must be hard to please if he is not content with the statements of the Whig chief. Here is what he says on this momentous question :

I do not think it would be possible for us to speak in too strong terms in deprecation of the adoption of such a policy as this by the Conservative party. I fully admit that I do not put the two questions of Fair Trade and Home Rule on an equal footing. I may say that I should look upon the adoption of some foolish retrograde measure in the direction of Fair Trade, which step could probably be soon retraced again without much mischief being done, as a much less grave misfortune than the separation of the Parliament of Great Britain and Ireland—a step which could never be retraced, at all events not without a great political convulsion.

We should have to search long for a more unstatesman-like utterance from any one who has any claim to be regarded as a statesman at all. Can Lord Hartington have seriously considered the result of an interference with that Free Trade system which was established only after one of the fiercest struggles of our times, and even then under the influence of the Irish famine? He talks jauntily of the repeal of any Protective duties after the danger to

the Union has passed over. It would be interesting to learn what length of time he allows for the extinction of a passion which, though at times repressed, has never ceased to stir the hearts of the Irish people since the passing of the Act of Union. Supposing this feat accomplished after the twenty years of resolute government which Lord Salisbury thinks necessary, or even after five, he has then to enter upon the work of undoing the evil which his Tory allies have perpetrated. But here is a preliminary difficulty. The victory over the Irish people means the ascendancy of Toryism, and of Toryism of an extreme type. Is it to be supposed that it will use its power for the purpose of putting restraint upon its own madness? Even if the country remained Liberal and sent a majority of Liberals to the House of Commons, as soon as the Unionist Alliance was dissolved, the Lords would still have to be reckoned with, and under any conditions we must be prepared for years of Protection. His lordship treats the matter with a levity which is perhaps natural in the heir to a great dukedom, but which must have startled those of his hearers who, like Sir Joseph Lee or Mr. Ruston, are deeply interested in the trade of the country. The language which he uses in relation to Home Rule might as truly be adopted in relation to any "Fair Trade" measure. "The step could never be retraced, at all events without a political convulsion." If it be possible for anything to make the real Liberals in the party—such men as we have named, or Mr. Neville Maskelyne, the political economist—cry Halt! it would be so extraordinary an abandonment of one of the proudest achievements of modern Liberalism. It is to be hoped that Mr. Bright will "read, mark, learn, and inwardly digest" this deliverance of the statesman whom he is so proud to acknowledge as leader. An intimate friend and warm admirer of his observed to us that he believed Mr. Bright would vote for a tax on wheat rather than see Mr. Gladstone return to power. The letter in which he describes the vote of the Oxford caucus in terms more forcible than polite, shows that the prophecy exaggerated even his antipathy to the Nationalists and to

Mr. Gladstone for his sympathy with them. But it is more than possible he may be put to the test. The vote of the Oxford delegates cannot be treated with contempt, and, as the Tory leaders have secret leanings of the same kind, it is by no means certain that they would desire so to ignore it, or that they would be able to do it if they wished. The only influence which would have deterred them, and which they might have used for the purpose of holding their followers in check, is the fear of disturbing their much-boasted alliance. But Lord Hartington has dispelled that. He dislikes any tampering with Free Trade, but he will submit to that rather than vote in opposition to that admirable Ministry which is imprisoning Irish patriots, exasperating the Irish people by ridiculing their representatives for their Irish style and dialect, ruling the country by methods calculated to goad it to civil war, and so upholding the Union, and, what is even more important, baffling Mr. Gladstone. After this it would be an abuse of adjectives to call his lordship a Liberal. He is said to be straightforward, but his is more the straightforwardness of open apostasy and unconcealed personal antagonism of his old chief.

Underneath all the boasted patriotism of the Unionist lies this bitter hate of the illustrious statesman, whose greatness they seem unable to appreciate. It is not we only who say this. Lord George Hamilton, an unexceptionable witness on such a point, at a meeting immediately after the Unionist Conference, boasted that the great party was held together by distrust of Mr. Gladstone. In truth, their hatred of the statesman has prevented them from doing justice to their own objections to his policy. As we have never been among the fanatical devotees of Home Rule, and have always been alive to the practical difficulties which must arise in the construction of any measure of the kind, we are the more free to say that in our judgment the fundamental principle of the measure has never been thoroughly discussed. There has been very much controversy as to the lines on which any measure of the kind must be framed, but there has been far too little considera-

tion given to the objections which lie against the concession of Home Rule in any form, or to the possibility of some alternative policy, which might content the Irish nation without the creation of any Parliament in Dublin. Liberal Unionists have addressed themselves to the odious task of discrediting Mr. Gladstone instead of seeking to supply a practical disproof of the necessity for his measure. They have wearied themselves and their hearers also by puerile complaints of his dictatorship, accusations of undue precipitancy in the proposal of his measures, charges of concealment of his real intentions, and the like. But broad and comprehensive estimates of the effects of Home Rule have been sadly wanting. A friend of Mazzini, writing in one of the papers, and quoting the opinion of the great Italian as to the mischief to the cause of freedom, which must be the result of any weakening of the moral force belonging to the British Empire, touched chords far deeper than those on which Unionist orators are wont to play. To us the answer is obvious that nothing can so effectually reduce that imperial force as the existence of such a strife with its centre at the very heart of the Empire, but with its ramifications extending to its most remote colonies. Still it is an objection, and one that would have weight even if its premisses could be established. But instead of giving due prominence to reasoning of this kind, they have devoted themselves chiefly to railing against Mr. Gladstone, or recently against Sir George Trevelyan.

The policy is bad, to say nothing of any graver objections to such unworthy tactics. A people may for a time grow tired of the incessant eulogies upon a great statesman, but if he be a true man and they be not lacking in generous instincts the reaction is sure to come. The story of Aristides has had many parallels, and one is being enacted before us at present. The antagonism to Mr. Gladstone has overreached itself, and is, we believe, one cause of the increasing weakness of Liberal Unionists. That weakness was abundantly manifest even amid the boastings of the recent Conference. We do not underrate the influence of the Whig leaders. Lord Hartington, the Duke of Argyll,

and Lord Derby are men of whom any party might be proud, but the significant fact is that such men are not able to command a following. Never surely was there an army in which there was such an excess of officers. Indeed, as far as our observation has gone, it consists entirely of officers—the generals and colonels in Parliament, and their captains in the constituencies. The Radical section must be weak indeed when such prominence is given to Mr. Jesse Collings. Of course Mr. Chamberlain's absence from the country was a very serious loss to the Radical wing; but the curious feature of the case is that no representative of his views could be found except his man Friday. The utter collapse of Radical Unionism could not be more signally marked. Two years ago Mr. Chamberlain was the most popular man in the party except Mr. Gladstone, but he has shivered his own power in his vain attempts to resist the force of Liberal sentiment inspired and strengthened by Mr. Gladstone's teachings. We regret as much as any one the loss to the party of Mr. Chamberlain's distinguished ability, and when we hear him accused of jealousy or ambition, we are bound to say that we have seen quite as many evidences of these evil qualities in the words of some of his assailants. The spirit shown to him by men of his own class—mercantile men of great provincial centres—was not chivalrous, and boded ill for the future. Mr. Labouchere seems to have made it his business to drive Mr. Chamberlain into Toryism, and the mischief he has done by his ill-advised jests cannot easily be calculated. Of course Mr. Chamberlain ought to have risen superior to such influences, but possibly even those who are so ready to criticize him may have some human nature in themselves. But whatever judgment may be passed upon the politician, the significant fact is that one so recently an accepted Radical leader has been able to carry so few with him. He compromised his Radicalism by Tory alliance, and Radicals refuse to follow him. The net result is that the leaders are not only irreconcilable, but seem to be drifting rapidly to Toryism, but the rank and file instead of following have, in the vast majority of cases, returned to their allegiance.

A little book has been published by Professor Dicey under the suggestive title which we have given to this article. Professor Dicey is the constitutionalist of the party. He enjoys the distinction of always convincing those to whom he appeals, because he is always careful to appeal only to those who are convinced already. His case against Home Rule was designed only for those who regard British interests as paramount to every other consideration, and was proclaimed by his friends and admirers as an unanswerable argument. Unfortunately it did not touch those who held that Irish interests, and even Irish feelings, had just as much claim to be taken into account, and that above, and before all questions of interest on either side, was the question of righteousness. That, however, does not seem to come within the professor's field of vision, and in this respect he stands in contrast with Professor Freeman. So with this little book, which consists of seven letters which appeared originally in *The Spectator*, entitled "Unionist Delusions." It is pleasant to find in letters, which we are told in the first sentence of the brief preface are addressed to one class of readers alone, and are written solely with one object, so much with which we, who are not of the class, and who believe that it is doing more to retard progress of every kind than will easily be repaired, can nevertheless agree. For example, we are quite at one with him when he says, speaking of the Liberal Unionists, "Delusions are prevalent amongst us, which may bring our cause to ruin." We are agreed also as to some of the delusions which he names, though there are some others which he does not name that are of a more serious nature, and though those which he discusses would be stated by us in a somewhat different form. To take the first—

No idea more disastrously weakens the hands of Unionists than the belief that the Home Rule controversy can be closed by a compromise. . . . The notion that human ingenuity can find a satisfactory half-way house lying somewhere between the maintenance of the Union and the concession to Ireland of genuine Home Rule is a delusion.

Mr. Dicey is quite right. There can be no compromise. For the ruthlessness with which he sweeps away all the talk about an extended system of local government by which so many well-meaning people have been bamboozled we are indebted to him. It is a distinct gain to the cause of truth that the issue should be frankly stated. It is, however, open to very serious question, whether the "delusion" has weakened or strengthened the hands of Unionists. Certain it is that numbers of votes were given to their candidates on the supposition that there would be a compromise. Now we are told that "the United Kingdom is a nation, and has a right to be governed by the voice of its citizens," and that "the refusal to Ireland of a separate Parliament is the outward and visible sign of the unity of the United Kingdom." It might seem as though learned professors suppose themselves entitled to set forth any views which may suit the fancy of the hour, and expect them to be received as oracular utterances from which there is no appeal. It is, of course, an essential condition of infallibility that they should speak with the Unionist voice. It may be presumptuous for us even to put in a protest, but, nevertheless, we venture to describe the assertion that "the United Kingdom is a nation" as solemn nonsense. We have been accustomed all through this controversy to be told that Ireland is not a nation because in it there are different races, and yet now from the same quarter comes the assertion that the "United Kingdom" which includes all the races which are blended in the English, Scotch, and Irish peoples, is a nation. We have always regarded this denial of the nationality of Ireland as a piece of mere pedantry devised for the purpose of masking the inconsistency of Liberals who sympathized with Hungary and with Poland, but have only bitter words and cruel laws for Ireland. But it assumes even a worse character when the principle is thrown aside as soon as it has served its purpose. As to the destruction of this nationality by the grant of Home Rule in any form, it is well to remember that a separate Parliament existed in Ireland up to the beginning of the century, so that the "nationality" which is menaced by

Home Rule has only existed for eighty-seven years. But we do not propose to argue the question now. We simply note the confession which has been confirmed and accentuated by all that has subsequently occurred. There can be no compromise, not even the offer of a glorified vestry. The battle is *à outrance*.

But having gone thus far we must go farther. The alternative is not even Home Rule or the continuation of the present state of things, but is Home Rule or a further coercion leading to the withdrawal of such amount of self-government as the Irish have at present. It is impossible to maintain a system of representation for Ireland, and yet to keep a considerable number of her representatives permanently in prison. But that is the necessary outcome of the present situation. No one supposes that Mr. O'Brien will be so far affected by the unchivalrous and vindictive treatment to which he has been subjected by Mr. Balfour that when his term of imprisonment is over he will abandon the work of agitation. If he commits fresh offences he will of course be again imprisoned, and as with him so with others. But such a policy will turn the Parliamentary representation of Ireland into a farce, which must be ended. Nor will it stop here. Already the Lord Mayor of Dublin is in prison, and there is war with Irish Corporations and Boards of Guardians, and it is certain that so long as local bodies continue to exist they will be centres of opposition. The only course is to sweep them away, to terminate the mockery of constitutional forms, and to turn Ireland into a colony. If Unionists believe it possible to get the English democracy to imitate the policy of despots and deal with Ireland as Russia has dealt with Poland or Austria with Lombardy, that is one of the delusions which Mr. Dicey has, by inadvertence of course, omitted to chronicle.

Another of the "delusions" against which Professor Dicey warns his Unionist friends is faith in what he describes as a "precept of party loyalty." In other words, he has set himself to efface, as far as possible, the old distinctions between Liberal and Tory party, and, in fact, to get rid of

government by party. For to this unquestionably his whole reasoning tends. Of the petty personalities to which he condescends in his endeavour (a strange one certainly for any Liberal politician) to prove that Conservatives are as good as Liberals, we only say in passing that if we are to accept his conclusions there ought to be a revolution in the whole tone of political warfare, if only for the sake of public morality. Remembering how the Duke of Argyll assailed Lord Salisbury, not only on points of policy, but on questions of personal honour, and how Mr. Goschen refused, amid the cheers of the Liberal benches, to give the same nobleman a blank cheque, or how Lord Hartington was wont to speak of Lord Randolph Churchill, it is somewhat confusing to the moral sense to find these old enemies dwelling together in a spirit which anticipates the times when the wolf shall dwell with the lamb and the leopard shall lie down with the kid. If indeed it could be said that with the end of party warfare there is also to be the end of a personal virulence which was the sin of their unregenerate days, and that they are resolved to adopt that lofty tone towards opponents of which Mr. Gladstone is so conspicuous an example, there would be reason to rejoice in the change. But there is an access of violence; it is the object only that is changed. Mr. Bright denounces Mr. Gladstone with the same truculence which he used to employ towards Tory peers with whom in these later days he has struck up so strange an alliance; while Unionist orators in general think it right to attack Sir George Trevelyan as though he had broken all the commands of the Decalogue. There is nothing which so destroys the faith of the people in the sincerity of public men as these bitter tirades. Lord Selborne is one of the most flagrant cases. His speech at the Conference was as bitter as a letter of John Bright's. They are both old men, they both claim to be influenced by Christian principles, they have both been intimate friends of Mr. Gladstone, and yet now they vie with each other in the extravagance of their censure, or, to speak more correctly, the violence of their abuse. If this is to be the result of the effacement of

party distinctions, the gain is, to say the least, very problematical.

Another of the strong delusions to which the Unionists are given up is that they will impose upon the nation by a display of the strength of the classes as arrayed on their sides. Had they been dealing with ten-pound householders, they might have produced some effect by the array of Irish landlords and capitalists at Leinster Hall, but Demos yields these classes but little respect. He knows more of the real value of their protest than his aristocratic teachers suppose, and his sympathies are with the struggling masses rather than those who rallied in such numbers in defence of privilege and ascendancy. He is beginning to perceive that the real causes of the troubled state of the country are rack-renting landlords of whom Lord Clanricarde is a type, or prejudiced officials who swarm at Dublin Castle, and have their agents in the person of resident magistrates scattered all over the country.

If Lord Hartington and Mr. Goschen have nothing more to say on behalf of the "Union" (which, by the way, no one assails) than they said in their speeches at Dublin, they would act wisely in taking a period of rest from their arduous labours in order that they may replenish their exhausted stores of argument. Never was a demonstration more ostentatiously heralded or its signal success so triumphantly proclaimed, but it is hard to discover what has come of it. No candid person would deny the imposing character of the assemblage, but its real significance in relation to the issue which has to be decided is much more doubtful. The one point it proves is what no sane man has ever questioned. In reading the emphatic declarations that the meeting showed that Ireland was not unanimous for Home Rule, Sairey Gamp's question to her old confederate and friend would come to our mind, "Who deniges of it, Betsy?" The opposite assertion never has been made. What the meeting really did was to emphasize the statement which, when made by Mr. Gladstone, was so bitterly attacked, that it was a battle of the classes against the masses. The classes were at Leinster Hall in great

force, and the exultation of Dr. Patton and *The Times* is correspondingly great. But what else was to be expected? The thousands who gathered to testify their devotion to the Union represent that British garrison for whose sake this whole controversy is waged. But for the vested interests which they hold in Ireland, and which undoubtedly are menaced by any act of Home Rule, the struggle would never have assumed the serious character which it at present wears. There has now been for a long time past an earnest and honest desire on the part of the best class of British statesmen to govern Ireland righteously, but their efforts have too often been neutralized by the action of Dublin Castle and the classes connected with it. Of course they cheered Lord Hartington and Mr. Goschen to the echo, and it seems were prepared to cheer Mr. Bright even more heartily had he been present. The point which really needs to be emphasized, but which of course is sedulously kept out of sight, is that it is for the sake of the "classes" who supplied the brilliant display at Leinster Hall that the peaceful progress of reform in this country has been interrupted, our entire system of party government thrown out of gear, political alliances broken, and even private friendships disturbed, to say nothing of the wreck of great reputations and the blighting of the fair prospects of at least one political chief. These are costly sacrifices to make in such a cause, especially when the ultimate result is a foregone conclusion.

Finally, it is a sheer delusion to fancy that the Englishman will be imposed upon by the argument that the extravagance of a few Irish members should be punished by the oppression of an entire people, nor can he be induced to believe that Ireland is on an equality with England, or that no new offence has been created by the Crimes Act, when Members of Parliament are imprisoned in Ireland for acts which are allowed on this side of the Channel, and were so on the other not twelve months ago. We can hardly be wrong in using the words of so eminent and impeccable a statesman as the Duke of Argyll, and addressing the Unionist party as he addressed Lord Beaconsfield

and Lord Salisbury, "My lords, you are found out." They may continue to deceive themselves till a general election with the pleasant idea that the country regards them as patterns of political virtue and high-souled patriotism. Far be it from us to question their possession of these virtues, but even they do not blind the people to the fact that Liberal Unionism is only Toryism under a new name.

EDITORIAL NOTES.

EVENTS seem likely to justify the opinion which we have maintained throughout the whole of the painful Home Rule controversy that Unionism meant peril to Nonconformity in common with all other sections of Liberalism. It is this conviction which made us strongly anti-Unionist at the outset, long before the miserable Coercion policy of the Government revealed the true character of the party it represents. We have at times surprised some of our friends by the earnestness with which we have maintained this view, but we were influenced not merely by our belief in the righteousness and expediency of Mr. Gladstone's policy or by our profound admiration of himself, but by our belief that Unionism (unconsciously we admit to many of its supporters who have been alarmed at the idea of separation) meant the sacrifice of every principle of Liberalism. How can it be otherwise? The friends of sectarian education are demanding fresh concessions, and the Royal Commission is pretty sure to recommend that they be granted. The Government will only be too ready to meet their views, and what resistance can the Unionists offer? A similar concession to sectarianism is threatened in Ireland. Whatever be the truth as to the endeavour to enlist the Pope on the side of the paper Union, there can be no mistake as to the meaning of Mr. Balfour's hint about higher education in Ireland. It points to a Roman Catholic University for that country. Surely Nonconformists will be able to take some united action against such violations of the

principle of religious freedom. A "Nonconformist Vigilance Committee" might do valuable service at a time when the ordinary political organizations are absorbed in the question of the hour.

The protest signed by fifty-one ministers of the Gospel at Bristol, and the resolution of three hundred Nonconformist ministers in Lancashire, against the coercive policy pursued by her Majesty's Government in Ireland are significant as expressing in calm but expressive form the moral indignation of men who are certainly competent to form a judgment, and who have no special prejudice upon the subject, against a course of action which is not only discreditable to English chivalry, but contrary to those principles of justice by which a Christian nation ought ever to be guided. We are content to waive all question as to the righteousness or expediency of the law under which the Lord Mayor of Dublin and Mr. O'Brien are at present lodged in Tullamore jail. Despite all the plausible talk about the repression of crime, it is perfectly clear that the Government act as though they had to stamp out what is nothing less than veiled rebellion, and very thinly veiled, if indeed it can be said to be veiled at all. It would be infinitely better in the interests of political morality, as well as for their own sakes, that they should honestly say so, instead of trying to hide the real character of their action, and denying in face of manifest facts to the contrary that they have created any new offence; but to say this would of course be to confess that in their view agitation for Home Rule is an act of rebellion. Their disingenuousness deprives them of the one effective argument in support of their action. Let it be conceded, for the sake of argument, that they are justified on the *salus reipublicæ suprema lex* principle in imprisoning men whom they regard as enemies to the State. Still, why should they lower their own character and in fact weaken their position by, to say the least, an ungenerous treatment of their prisoners. Their conduct towards Mr. O'Brien is

not likely to break his spirit, and instead of conciliating it will simply exasperate the Irish people. In the meantime it must lower the character of the Government in the minds of unprejudiced people by the vindictive character which it wears. One thing is certain, they will never succeed in persuading the English democracy that Mr. O'Brien and his companions are felons and should be treated accordingly. The distinguished "B" of *The Times* notwithstanding, there is a distinction between the extravagances of a political agitator and the frauds or violence of an ordinary criminal. One of the saddest results in connection with the present state of things is the tendency on the part of so many even of those who have called themselves champions of liberty to ignore this distinction, and in their professed zeal for law and order to condone an arbitrary violence on the part of the Government which is the very worst form of lawlessness. Even more ominous, if possible, is the specious sophistry by which this is defended on the ground that the Government is the elected of the people. To say nothing of the way in which the present Government has obtained its majority, and of the fact that the representatives of these "elected of the people" make it their boast that for four years they are independent of the people, the argument itself is a somewhat dangerous one, and in fact might be employed to justify some of the worst excesses of the French Revolution. For the present, however, those who employ it are in power, and all that the friends of a more liberal and enlightened policy can do is to enter their protest and to work for the propagation of wiser views.

It is to be devoutly hoped that the decision of the governors of the Milton Mount College will not only end the hostile agitation, but do something towards restoring the confidence of the churches generally in the institution. We still think it would have been better had the Executive Committee invited a full and searching inquiry into the questions which have been raised in the course of the discussion. Mr. Glover's argument as to the

cases of discipline which have been so earnestly taken up is really unanswerable. If all the allegations that have been made be taken for granted, they are trivial when compared with the incontestable facts on the opposite side. It must be added that if cases of discipline are to be dragged into public, and discussed all over the kingdom, it will be impossible to find either Lady principal or Executive Committee of character and standing worthy the reputation of the College. But the normal deficiency in the funds raises questions of a very different order, and questions which, as it seems to us, might be considered by an impartial committee with great advantage. It is easy to understand why the Executive should object to submit the case of Miss Tarrant, and still more of other aggrieved parties to arbitration, and should speak of it, as Mr. Harrison and Dr. Hannay did, as involving personal humiliation. As we are not ourselves in perfect accord with the decision of the Committee, judging by the statements put forth on both sides and regarding the treatment of Miss Tarrant as unduly severe, we may claim credit for impartiality in expressing the conclusion which after some doubt we have reached, that the Committee in taking this view were justified by what was due to themselves and to the future of the College. As to the first they must be more competent to form an opinion than those who came entirely fresh to the consideration of such questions. Even in suggesting a doubt as to the rustication of Miss Tarrant, we are perfectly conscious that we speak with but an imperfect knowledge of the facts, and there is no reason why the Committee, who understand them better, should submit their judgment to outside persons. It is still worse when we come to regard such action as a precedent, which it would certainly have been most dangerous to establish. In fact, with such a precedent discipline would become all but impossible. We are satisfied that these considerations will commend themselves to the judgment of sober-minded people the more they consider the question. It is quite otherwise as to the general policy of the institution. On this the churches

must be satisfied, or the income of the College will show constant deficits. This is not a healthy state of things, even though the spasmodic efforts of a few may adjust the balance. The Committee, therefore, have acted in a wise and conciliatory temper in consenting to the motion for the appointment of a committee to act with the treasurer in placing before the constituency generally the present position of the College with the view principally of increasing its funds. Of course this involves an examination of the objections to the policy, and if these be handled wisely the result may be very satisfactory. Our one point is that of Mr. Scrutton, the College must be put in a position of security and strength, and the sooner steps are taken to present its claims fairly to the churches the better.

The invitation from Plymouth Church to our friend, Rev. C. A. Berry, which has excited so much attention, is a decided honour to him, but he has won a still higher title to confidence and esteem by the wisdom he has shown in declining it. Mr. Berry is an Englishman, owes his best services to England, and we are satisfied will do better work in England than in America. We are gratified that he has disappointed cynical journalists like Mr. Labouchere, who scoffed at the idea that there could be any real hesitation when a minister is invited to a higher position and a better stipend. But we rejoice still more that we are to retain a man of such promise and power. Such men are all too few, and we certainly could not regard with any complacency the withdrawal from our ranks of one who has so well justified his right to a foremost position. Wolverhampton congratulates itself on retaining a beloved pastor, and the churches generally may congratulate Wolverhampton on the wise and generous spirit it has shown in a serious crisis of its history.

THE EDITOR'S LIBRARY TABLE.

A LARGE wholesale bookseller remarked in the course of conversation the other day that this season has hitherto presented a marked contrast to the last so far as the production of great books has been concerned. This is unquestionably true. We have many books of interest, but hardly one that can be classed as great, except the *Life and Letters of Darwin* and the closing volumes of Kinglake's *Story of the Crimean War*. Whether the latter is a book to place in the class of which we speak is a question on which there may be difference of opinion. The answer to it depends very much on the claim which is made for it. As a piece of literary workmanship, and an example of brilliant and felicitous style, it must live. But if we had to judge of it as a history our verdict would not be quite so decided. We do not question its accuracy, and its value as a vivid portraiture of an interesting group of actors in one of the most critical periods of the century cannot be over-estimated. Still, important as the Crimean War was in itself and in its influences on the fortunes of the French Empire, we cannot afford to have history written on so large a scale. The biography of Darwin has produced the kind of sensation which was expected from it. The sale has been very large, and the interest awakened very considerable. Whether the book will fulfil all the hopes and desires of the scientists is not quite so certain. Of Darwin as a singularly devoted and close student of nature, a patient observer, a humble servant of truth, ready to buy it at whatever cost of labour, it will even enhance the estimate which had previously been formed. But we doubt whether it will do anything to confirm the faith of impartial men in his theories. The book has been, however, one of the great successes of the season. We have had an unusually large number of *Personal Reminiscences*. Everybody who has been in society, however humble a position he may have occupied, seems bent on giving us his recollections of the people he has met, and the events of which he has had any knowledge. In giving us these autobiographical memoirs

some have been wise while some have been otherwise. It would have been a pity if Mr. Frith had withheld his most attractive volumes, and the same may be said in relation to those of Mr. T. A. Trollope. Like him, Sir Frederick Pollock belonged to a clever and attractive family, but the Baronet was not one of its more distinguished members, and though his two volumes are not without many points of interest, they cannot be said to deserve a high place even in their own class.

As might be expected books on Ireland continue to flow from the press. Two are of special value. The one is from the Duke of Argyll—*The New British Constitution and its Master Builders* (David Douglas, Edinburgh). The animus is indicated in the title, and the book is written with all the author's characteristic ability, but also with his equally characteristic bitterness as well as that self-confidence which, as Sir William Harcourt wittily put it, leads him to think that he knows politics better than Mr. Gladstone and science better than Mr. Huxley. The Duke is very able, but, as was said of a man of similar character, omniscience is his foible. Mr. Philip Daryl's book on *Ireland's Disease* (George Routledge) is of a very different type. It has received a very high commendation from Mr. Gladstone, and it is all the more deserved because it is in no sense the work of a partisan. Every one who would understand Ireland ought to read a book which gives the honest impression of a very thoughtful observer who has studied the country from the standpoint of the impartial and intelligent foreigner. Its spirit may be judged from a sentence in the preface. "All right-minded people will understand that the redress of Irish wrongs can only come out of a sincere and assiduous exposure of the real state of affairs, which is not healthy, but pathological, and manifests itself by peculiar symptoms." So honestly was the study carried out that Mr. Daryl was attacked "as an ally of *The Times* in its congenial task of vilifying the Irish people by grotesque and ridiculous caricatures." In connection with Ireland we may also note a monogram on *O'Connell and Peel* by Mr. Shaw-Lefevre (C. Kegan Paul and Co). A little book on *Ireland* in the series called *The Story of*

the Nations (T. Fisher Unwin), is a very timely contribution to the subject. All these books are reserved for separate and fuller notice.

From Mr. T. Fisher Unwin we have a number of books among the most interesting of which to Congregational readers will be the posthumous volume of Mr. Baldwin Brown on his favourite theme, and one which has increasing interest and importance as it comes to be separated from the theological speculations with which it is too often entangled, entitled, *The Risen Christ: the King of Men*. The three volumes of Mr. Thring, the late head master of Uppingham, and certainly one of the most remarkable schoolmasters of his day, entitled, *Poems and Translations, Addresses, Uppingham School Songs and Borth Lyrics* have a charm of their own independently of that which belongs to them from their association with their gifted and lamented author. Among works of fiction we have from the same house *Caswell*, in two vols.; *One That Wins*, two vols., and *Under Suspicion*, one vol.

From Messrs. Macmillan come several books which are sure to have widespread interest, and to be of permanent value. Among these are Mr. Hutton's strikingly suggestive sketches of *Modern Guides of English Thought in Matters of Faith*. Mr. Cabot's *Life of Ralph Waldo Emerson*, which leaves nothing to be desired in the biography of that eminent man. Mr. Aubrey de Vere's *Essays*, chiefly on poetry; Mr. Gifford Palgrave's *Ulysses*, a charming series of scenes and studies in many lands; the biographies of Miss Gilbert, who did so remarkable a work among the blind, and William Barnes, the well-known Dorsetshire poet, are all high-class works. Besides the works of fiction reviewed, we have *Harmonia*, by the author of "Estelle Russell."

From Messrs. Kegan Paul, Trench, and Co. we have *Studies from the Poetry of Robert Browning*, and a new volume of George Dawson's *Lectures*, including his well-known and popular ones on Shakespeare.

From Mr. John Murray we have one of those practical books from the pen of Dr. Smiles which are at once so attractive and so useful, entitled *Labour and Victory*, and a new edition of the *Life of Carey*.

MARION CRAWFORD'S TWO LATEST NOVELS.*

THESE two stories fully justify us in placing the author in the front rank of living novelists, if not in giving him the foremost place of all. Indeed, in originality of conception, in clearness of portraiture, and in finish of style, he has no rival. In the present stories the weakest place is in the plots. That of the first is of the slightest possible character, while that of the latter, though more full of movement and of interest, is somewhat lacking in unity and coherence, or to put it more exactly, the latter part of the story comes near to being almost a separate tale of its own. "Paul Patoff," however, is thoroughly interesting, not simply as a study of character and its sketches of Oriental life, but for the story itself. It is not, however, on this element that Mr. Crawford chiefly depends for his success. He writes for the more thoughtful readers to whom a high-class work of fiction is a recreation, but who are not content with the sensationalism of some or the fashionable frivolity of other circulating-library novels. His books are lessons in the manners and habits of the country where their scene is laid, in style, and often in some of the social or even religious questions of the times. Thus "*Marzio's Crucifix*" is a story of Rome, and depicts with graphic vividness and power some of the disturbing elements in the humbler class of Roman society, but also gives us some interesting pictures of life both in its homes and its workshops. The character of the man is told in the very first sentence of the book. "'The whole of this modern fabric of existence is a living lie!' cried Marzio Pandolfi, striking his little hammer upon the heavy table with an impatient rap." As he reveals himself in these words so is he throughout the tale. His brother is a priest, and as secretary to one of the leading cardinals is able to procure him orders for metal work in connection with the churches. But though he is thus able to drive a very prosperous business and to make money out of the Church, that does not prevent him

* *Marzio's Crucifix*, in Two Vols.; *Paul Patoff*, in Three Vols. By F. MARION CRAWFORD (Macmillan and Co.).

from railing at it and its clergy. Now and then it seemed as though he had some qualms of conscience, but they were easily silenced, and he went on abusing the Church and hating the brother to whom he owed the prosperity of his trade; but at the same time pocketing the gains of a business in which he was an acknowledged master. He was an atheist and a revolutionary socialist, at least in talk, and the character is worthy of study because it is a type of a class which is already large on the Continent, and threatens to become more considerable in this country.

He had nothing to gain by the revolutions he dreamed of, and he might lose much by any upsetting of the existing laws of property. He was, therefore, perfectly sincere, so far as his convictions went, and disinterested to a remarkable degree. These conditions are often found in the social position of the true fanatic, who is the more ready to run the greatest length, because he entertains no desire to better his own state. . . . In the back room of his inn, Marzio could find loud and cutting words in which to denounce the Government, the monarchy, the Church, and the superiority of the aristocracy. In real fact, Marzio took off his hat when he met the king in the street, paid his taxes with a laudable regularity, and increased the small fortune he had saved by selling sacred vessels to the priests against whom he inveighed. Instead of burning the Vatican and hanging the College of Cardinals to the pillars of the Colonnades, Marzio Pandolfi felt a very unpleasant sense of constraint in the presence of the only priest with whom he ever conversed, his brother Paolo.

The portrait drawn with so much skill is a fair illustration of the care with which all Mr. Crawford's work is done. His hero was not more anxious about every point in his crucifixes or vases, than is our author as to every line of his book, and this admirable finish of workmanship is one of their principal charms. As with the central figure so with the other members of the family group, the priest, the mother and daughter, both of whom represent different types of devotion to the Church, and the young workman who is agitated between the socialism in which he has been trained and the better ideas which are springing up in his heart under the influence of his betrothed and the priest her uncle. There is comparatively little incident in the story, which is mainly subjective in its character, and depicts in very striking manner the conflict between superstition

and unbelief in the artist's mind. It would be impossible to give even an epitome of it, but the feeling with which we lay down the book by which we were thoroughly interested can to us be one only of deep sorrow that there should be no representation of Christianity to the Italian mind except that given by cardinals and priests.

The hero of "Paul Patoff" is a Russian, who had an English mother, but the scene is laid at Constantinople. It must not however be supposed from this that it has anything to do with Russian intrigues. For though we are introduced to the select circle which gathers round the ambassadors we hear nothing of any political intrigues. The story deals with the private lives of individuals, and the interest is fully sustained throughout. But its artistic unity appears to us to be somewhat marred by that part of the story which follows the discovery of the lost brother. The greater part of the third volume is too much in the nature of an appendix. At all events it should have been so worked into the other part as to make the story more of an organic whole. We feel, however, that such criticism is but small in presence of the real merit of the book. We are indebted to it for pictures of life at Constantinople, which for their realism are unequalled. This is indeed one of the principal qualities of Mr. Crawford's art. He is a keen observer of details, and what he sees he is able to describe with masterly power. His whole description of life on the Bosphorus is very charming. In particular his picture of the grand ceremonial at St. Sophia is wonderfully impressive. We have only to place this by the side of a singularly realistic sketch of an English drawing-room in order to appreciate the remarkable pictorial power of the writer.

NONCONFORMIST SERMONS.

Sermons from a Sick-Room. By ALEXANDER MACKENNAL, B.A., D.D. (Hamilton, Adams, and Co.) *The Goodness of God.* Sermons by ABSALOM CLARK. (Elliot Stock.) *Religion and Life.* By P. W. DARTON. (Simpkin, Marshall, and Co.) *The First Epistle of*

Paul the Apostle to Timothy. By ALFRED ROWLAND, LL.B., B.A. (J. Nisbet and Co.) Sermons coming from the Congregational pulpit just now are likely to be keenly scrutinized in some quarters, in order to see whether they confirm or refute the suspicions which are so industriously scattered as to the orthodoxy of our ministry. We have before us four volumes, coming from men at different stages in their official life. First we have the honoured Chairman of the Union, whose "Sermons from a Sick-Room" are unique in character, and have a tender interest and special charm of their own. As most of our readers will remember, Dr. Mackennal had a serious accident some years ago, which incapacitated him for public service, and confined him to a sick-room for several months. Seven of the sermons in this little volume were written for his congregation and read at the Wednesday evening services. Another was preached on the first Sunday after his recovery, while the remaining four sermons were written under the influence of sympathy for the sufferings of others; "the sick-room," out of which the author came to write them, having risen before his memory while transcribing them for the press." A volume like this is not to be tried by the tests of theological criticism. It is a book of consolation, in which we do not expect to have doctrines analysed or creeds expounded. What we have a right to ask from a Christian teacher is that the spirit of Christ shall be everywhere present. There may be a doctrinal teaching perfectly sound and orthodox, which is nevertheless not Evangelical; and there may be teaching in which there is, from the nature of the themes specially treated, but little of the doctrinal element, but which is, nevertheless, intensely Evangelical. This is the character of Dr. Mackennal's sermons. They are full of quiet spiritual thought, enriched with wise and pregnant observations on men and human life, singularly tender and sympathetic, and from first to last saturated with the spirit of Christ. The author is not dealing with the first principles of the gospel, but with those precious consolations which the Master gives to those whose trust is in Him, and he ministers them as one who has himself experienced their sweetness and preciousness. The book is sure to be both popular and useful. It is eminently fitted to relieve the solitude of the sick-room, and to teach the weak and suffering soul "out of its stony rocks Bethels to raise." A spirit of serene trust and holy confidence pervades the whole, such as is specially helpful amid experiences of pain and sorrow. The secret is, that as it has been given to himself, Dr. Mackennal gives it to others. It is with the same comfort with which he has been comforted of God, that he has been able to comfort others. The key-note of the whole is Christ the Consoler. The book would have been impossible except to one who knew Christ as his own Friend and Lord, and it does infinitely more than many an elaborate treatise to bring Christ Himself near to the heart.

Rev. Absalom Clark, whose volume stands next on our list, belongs to the older generation, as it is forty years since he entered on the work of the ministry. It would, therefore, be expected that his dis-

courses should have about them something which younger men are charged with having lost. But we must say that we do not recognize any diversity. There may be a difference in the line of thought pursued, possibly a subtle difference of tone, which practised ears might detect, but on all the essential features there is complete agreement. Mr. Clark, indeed, speaks of the "larger hope" in a more doubtful way than many of our younger men would adopt, but there is nothing which suggests that he regards it as a hypothesis inconsistent with loyalty to the Evangelical faith. "I think (he says) we have ample ground for the belief that all shall hear the gospel, and that every man shall be without excuse who thrusts it from him, and thus judges himself unworthy of eternal life; but that we cannot find in the Word of God a sufficient ground for the 'larger hope' that all men will ultimately be saved." The concession in the first sentence would carry Mr. Clark far too far for those who have led the American Board to refuse to send out missionaries who teach the possibility of an after-death probation for the heathen who have never heard of Christ. We prefer to deal with this great question on the principles laid down by Mr. Clark himself in his admirable sermon on God's hiding Himself. May not this be one of the "secret things" which God has purposely not revealed, and can we not trust that "somehow good will be the final goal of all." But Mr. Clark's sermons were not intended to be discussed as a theological treatise. That is precisely what they are not. They are a memento of a long and useful ministry, and are sure to be greatly prized by the members of the congregation to whom they were addressed, and to whom they are now dedicated. They are careful expositions of great truths or wise pastoral counsels, written with great care, and an earnestness of devout feeling, which gives them force and impressiveness.

We owe an apology to Mr. Darnton for delay, due to inadvertence, in the notice of a book which has about it many elements of usefulness. More than half the volume is devoted to sermons on the Book of Ecclesiastes. The difference between recent sermons on this book, including those before us, and those of a past generation, is that in the latter the desire was to find the gospel in the book, whereas present-day preachers, instead of prosecuting a somewhat doubtful quest, are anxious to deal with the book itself. Mr. Darnton does this in an earnest, practical style, and his sermons on the teachings of Coheleth present old themes with considerable freshness. We turn to the sermon on "Salvation by the Cross" for an exhibition of doctrine, and find it such as ought to satisfy the most exacting as to the Evangelical character of the preacher's doctrine. At the same time, it helps us perhaps to understand the kind of objection which some raise to much of the preaching of the day, and suggests a possible defect. As to the need of the sacrifice and its sufficiency there is no uncertain sound, but there is not so much prominence given to the forgiveness which the sinner receives through the Saviour's death, as was once the case. But

this does not imply any change of view in relation to it. It means only that the preacher, in his anxiety to redress the comparative neglect with which the moral and spiritual effects of the death were formerly treated, has gone into the contrary extreme. It is a tendency of the times which needs to be corrected. Mr. Darnton speaks with emphasis and power of the terrible curse of sin. Forgiveness, therefore, is the first need of the sinner, and while giving its full place to the idea that salvation means deliverance from sin itself, we cannot make it too clear that the first word of the gospel is "Thy sin be forgiven thee." Till the penitent has learned that he cannot even enter on the strife against sin.

Rev. Alfred Rowland may still be reckoned among the younger men, and if his book fairly represent the spirit of teaching prevalent among them, Congregationalism need not fear to answer its enemies in the gates. His volume on the First Epistle to Timothy is meant to be a commentary for general use, and it is admirably adapted to its purpose. First we have brief expository notes which are intended, as our author says, "to place materials ready to the hands of busy builders in Christ's temple of truth and righteousness." This part of his task has been executed with tact and judgment. The exposition is followed by forty sermonettes, in which all parts of the Epistle are treated homiletically and practically. It is from these that we are able to judge of the character of the ministry, and the result is eminently satisfactory. Mr. Rowland evidently feels the supreme importance of that "faithful saying" which Paul commends to Timothy as the great theme of his own preaching, as well as the secret of his zeal, his usefulness, and his power. He does not evade difficulties, but treats them with wise thoughtfulness, and always in an evangelic spirit. Take these remarks on the "Atonement": "The Scripture asserts again and again, in types and in texts, that it is in virtue of the death of Christ that God can justly forgive, that except for His sacrifice the Divine love could not reach us, that by Him satisfaction was made to the law of God, and that pardon was not and could not be a mere act of grace. . . . These statements are beyond proof. They concern a sphere of existence about which we know absolutely nothing, except what is revealed in the Scripture." Here we have not only the vital truth of the gospel; but it is set forth with a wise discrimination which marks Mr. Rowland as a true and able minister of the New Testament.

MAGAZINE VOLUMES.

THE eminent services which the firm of Messrs. Cassell have rendered, and continue to render, to the cause of popular literature, give their magazines a claim to that precedence which we give them in our notice

of this year. We abjure an attempt to classify these different publications in order of merit. Every one of them is so admirable in its own way that mere comparisons would certainly be extremely invidious and unprofitable. *The Quiver* certainly need not admit its inferiority to any of its compeers. It does not indeed contain those "three volume novels," which have come to be so important a feature in some of its rivals, but it has quite sufficient of the element of fiction and of a character and style which seem to us more in harmony with the original idea of such a magazine. But its attraction lies rather in other articles which succeed in preserving a remarkable amount of freshness and variety. Among those which have interested us most are Dr. Roberts' papers containing reminiscences of departed members of the New Testament revision company. We certainly do not agree with the writer in the opinion expressed in his first paper that the revised version of the New Testament is the greatest literary shipwreck of the generation. But we do share his opinion that it might have been an infinitely greater success if the prudent counsels of Archbishop Trench, who is the subject of his first sketch, had been followed, and some of the rash and needless innovations insisted upon by others had been eschewed. The sketches of the archbishop and of the other revisers who have passed away are all done in a sympathetic spirit, and are interesting because of the pleasant personal recollections with which they are interspersed. As usual, *The Quiver* contains a number of new hymn tunes, some of them of considerable merit. Its "Short Arrows" are full of information and suggestion, and are not the least interesting part of a magazine which certainly is admirably adapted, as it professes, for both Sunday and general reading.

The Family Magazine has a distinctive character, and its publishers do wisely in preserving it. It has an abundant supply of stories and other general reading, but its main feature is the manner in which it caters for the various demands of domestic life. Take, *e.g.*, the papers by a Family Doctor. They are all full of practical wisdom, and wisdom on points which are daily coming up. Here is the first on "Why can't I sleep?" the question which we fear is being continually asked by an increasingly large number of sufferers from insomnia. One piece of advice which the doctor gives, "Avoid fret and care and over-excitement during the day, determine if you can that nothing shall annoy or irritate you," is not, however, so easy to obey as it is to prescribe. Could it be universally followed, we are inclined to think that very much of the other might easily be dispensed with. Recognizing the difficulty or impossibility of fully complying with such a counsel, the rest of the advice seems eminently wise and practical. So with the suggestions as to "Food fit for Invalids," and the worth of fish as a food. The latter especially is full of valuable hints. Of course every doctor has his fads, and the writer here discourages all fish except oysters for supper, whereas we have heard others give the opinion that it is of all suppers at once the most digestible and nutritious. But we must not

continue. Suffice it to say that all these papers are marked by that common sense which in our judgment is as important an element in wise medical treatment as in sound law. The "Gatherer" seems to have been abroad everywhere, and to have collected a useful variety of hints on all kinds of subjects. Not the least valuable series of papers is that on "Remunerative Employment for Gentlemen," but altogether the magazine is an admirable family companion.

Little Folks (Cassell & Co.) is one of the best, if it is not the best, magazine for the young. We, at all events, know of no better one. Its contents are exceedingly varied and attractive, and no pains have been spared in order to adapt it to the tastes and wants of those for whom it is intended. Serial stories, short stories, "Customs of the World," "Brave Deeds of British Heroes," "Baby Quadrupeds and Their Ways," are among the more noticeable features of the volume. If it were not invidious to single out any special item from the table of contents, where all are so excellent, we should mention the "Editor's Pocket-Book Jottings, Here, There, and Everywhere"—a happy idea well worked out.

The Religious Tract Society with its four separate magazines makes provision for different classes of readers, and holds its own in the presence of all competitors. As might have been expected, none of the magazines allow us to forget that 1887 was a Jubilee year, but one or two of the papers in *The Leisure Hour* deserve notice as being out of the common line. For example, we have the Jubilee grumbles of an old man who thinks that some things were better fifty years ago than they are now, but as he is a gentleman who prefers going by an ordinary train which would stop at most stations to the swift and luxurious travelling of the Wild Irishman or Flying Dutchman, and would rather be a fortnight than a week in crossing the Atlantic, there are some of his grumbles with which many would not sympathize, and others the justice of which we should be inclined to dispute. After all, old people should find something better to do than to grumble. *The Leisure Hour* is distinguished by its short biographies, which must ever be an attractive feature. Its stories are sound and healthy without being dull, and are all the better for their comparative brevity. One of the best of them is Fari Fenton's "Side scenes of the Garibaldian Revolution." Its notes on "Current Science, Invention, and Discovery" are full of most valuable information, done by thoroughly competent hands, and always up to date. The short paragraphs under the name of "Varieties" are full of pleasant and instructive reading. Not the least interesting feature of *The Sunday at Home* for the present year is the series of papers under the general title of "Hymnology." Various circumstances have combined to bring this subject into notice, and we heartily welcome the endeavour to give an intelligent direction to thought upon the subject. We are not enamoured of the new practice of plebiscites on any and every possible subject, and certainly one of the last subjects which we should have submitted to

such treatment is that of hymns. Still there is considerable interest in the list of the hundred best hymns as judged by the verdict of between 8,400 and 8,500 contributors. Everybody seems to consider himself competent to pronounce as to the value of a hymn, but it is impossible to listen to any great number of opinions without feeling how few of them are intelligent or entitled to any weight at all. Still it is interesting to get the average opinion on such a point. Our judgment certainly differs on many points from that of the majority. Watts does not seem to us to have had full justice done him, and the same may be said of Miss Havergal amongst the moderns. Still the list is a very interesting study. Why should not the Religious Tract Society publish a small penny hymn-book containing these hundred and fifty best hymns, with perhaps fifty additional ones, selected by the editor. It would be both useful and popular. We have not space to notice fully the other interesting papers under the general head of hymnology. The Natural History Notes, on the Revised Version of the Bible, are in every respect timely and valuable. Some of the floral illustrations in this volume are exquisitely beautiful. *The Boys' Own Annual* and *The Girls' Own Annual* are certainly wonderful productions, full of stories, hints about games, pieces of natural history, and in general that kind of information which young people most appreciate. Some of the illustrations in *The Boys' Own Paper* are singularly attractive, especially the coloured full-page prints, "Our Pleasure Navy," "Our English Fruit and Flowers," "Our Merchant Navy," "The Arms of Oxford and Cambridge Colleges and Halls," "The Kings and Queens of England," in *The Boys' Own*; "Sweet Seventeen," "An Old Portrait," and the "Room Beautiful," in *The Girls' Own Annual*, the latter being an admirable design for decoration of a girl's sitting-room, a trifle too æsthetic in style, but nevertheless very taking. The editors seem to have a very just appreciation of the tastes and needs of their respective constituencies. A short poem on a Girton Girl may with advantage be commended to the study of every member of that interesting college.

Good Words relies very largely upon its stories, and in the present volume it has no less than three which have appeared in separate form. "Old Blazer's Hero" was noticed by us last month, and we need not repeat the commendation which we then bestowed upon it. "Her Two Millions" is a very taking title, but we doubt whether Mr. Westall has made quite so much out of it as it seems to promise. Mr. Norris, whose "Major and Minor" is the third of these stories, always writes well, and his present story is worthy of his reputation. The poetry is always of a high order. The verses on "Gloom and Green," by Rev. R. F. Horton, are easy and flowing, and full of true spiritual feeling. We have Jubilee poetry from the Dean of Wells and from Dr. Walter Smith, which is fully equal to odes and hymns which have been issued with more pretension. Among other features of the magazine we may mention especially an interesting series of papers

entitled, "Recollections of American Authors," by F. H. Underwood; "Bible Characters," by the late Charles Reade; and the "Sunday Readings," all of which are of a high order. *The Sunday Magazine* has three serial stories, the most important of which is Miss Linskill's "In Exchange for a Soul." But to us its principal attraction lies in its other articles; its Biblical papers, its biographical and historical papers, and its philanthropic missionary and travel papers, are all first class in their own department, and specially adapted to the particular province which the very title of this magazine marks out for it. The "Sunday Evenings with the Children," all of which seem this year to be done by the Editor, have that remarkable freshness, simplicity, and beauty, which place them in our judgment above all similar productions.

The Century needs no recommendation of ours. It is in reality an ideal which our own magazines should strive to realize. It is difficult to understand how American publishers are able so far to distance their competitors on this side of the water in the general get-up of their publications. We certainly do not mean to undervalue any of our own magazines when we speak so strongly of the remarkable merit of a publication like *The Century*. Of course we cannot forget that the constituency to which an American magazine appeals is much larger than anything which an English publication can possibly command. The circulation of *The Century* or of *Harper's* is enough to make any English publisher envious, and as it seems to be impossible to rival it, we must be content for the present to recognize the superiority of America in this particular line. On the other hand we are bound to say that we know of no cheap American publication which can compare with those we have noticed above. It is in the line of high class illustrated magazines that the American specialty is found. *The English Illustrated* is the only one which has entered the field in competition, and it has doubtless achieved considerable success. But *The Century* is *facile princeps* in this class of illustrated magazines. What *The Century* is for adult readers, *St. Nicholas* is for children. It is charming throughout, and we can imagine few presents that would be more gratefully welcomed or more highly prized by an intelligent child than one of these volumes. *Our Darlings*, Edited by T. J. BARNARDO (J. F. Shaw and Co.), is a golden treasury of pictures and stories for children. The contents are of a thoroughly interesting, and at the same time improving character. The editor shows great skill and ingenuity in adapting his magazine to the tastes and needs of young children. This thirteenth volume strikes us as being quite up to the high level of excellence reached by its predecessors.

The prominent features in the *Child's Pictorial* (S.P.C.K.) are of course its coloured illustrations. These, it is needless to say, impart a peculiar brightness to the magazine, and will be sure to make it a favourite with young children. The letterpress, too, is well up to the

mark both in subject matter and in style. The stories are well written, and often serve to point a useful moral.

The Child's Companion (R.T.S.) is one of the oldest, and it is also one of the best, of children's magazines. In its own particular line we know of nothing to equal it. It is an admirable companion for a child and as suitable for Sunday as for weekday reading. *Our Little Dots*, pretty pictures and stories for little girls and boys (R.T.S.) is a charming book for infants, and is sure to be a favourite in the nursery.

BOOKS FOR THE YOUNG.

In the Dashing Days of Old, by GORDON STABLES, R.N., M.D. (J. F. Shaw and Co.), is a thorough boys' book, with plenty of dash and not too much sentiment. It records the world-wide adventures of a young midshipman during the war between France and England at the beginning of the present century. As might be expected, it is full of life and go, and what is more, it is wholly free from anything of an objectionable character. It is distinctly religious in its tone and spirit, and its piety is of that manly and robust type which cannot be too highly commended, especially in books for boys. While many of the chapters are occupied with accounts of fighting, there is nothing in them to encourage an unhealthy love of war, and there is everything to foster a hatred of all that is low and mean and selfish. *In Convent Walls: the Story of the Despensers*, by EMILY SARAH HOLT (J. F. Shaw and Co.), is a book of quite a different stamp, but it is equally estimable in its own line. It is another of those historical tales with which Miss Holt is wont to regale her readers at this season, and forms a kind of sequel to a former tale entitled "In all Time of our Tribulation." Like all Miss Holt's tales it is not told simply for the sake of the story. It is designed to bring out the lesson which is taught by the awful Nemesis which came upon Isabella of France and the chief partner of her guilt, Sir Roger Mortimer. The story is well told, and is written in a tender and sympathetic spirit. *His Adopted Daughter: or a Quiet Valley*, by AGNES GIBBERNE (J. F. Shaw and Co.), is a touching and beautiful story, showing how true peace comes through struggle and through suffering. Joan Brooke, being abandoned in her infancy by her mother, who had contracted a runaway marriage in opposition to the wishes of her parents, is found by George Rutherford in a Welsh valley, and being adopted by him, is treated in all respects as if she were his own daughter. The keen conflict between the sense of duty and affection which raged in the breasts of both mother and daughter when the former returned to her father's home, and its happy result in their final reconciliation to each other, are very effectively described. The story will enhance the high reputation of

its authoress. *Right Onward, or Boys and Boys*, by ISMAY THORNE (J. F. Shaw and Co.), is a story for boys and about boys. The title sufficiently indicates its main drift and purport. It introduces us into the little world of a boys' school, and brings before us the different types of character which are to be found in it. It is designed to show the kind of temptation to which a boy at school may be exposed, and it shows the necessity of having a good Christian principle in order to contend successfully against them.

Bird Stories Old and New, told in Picture and Prose, by HARRISON WEIR (S.P.C.K.), is a charming book on birds, written by one who has evidently made himself thoroughly conversant by reading and by observation with their characteristics and habits. The stories, which are collected from a great variety of sources, are as instructive as they are amusing. The pictorial illustrations add not a little to the usefulness and attractiveness of the volume.

For the Temple, by G. A. HENTY (Blackie and Son), is a story of the Fall of Jerusalem. Mr. Henty has followed the narrative of Josephus, who was an eyewitness of the events here described, and has given us an exceedingly vivid and faithful picture of one of the most memorable sieges in history. Incidentally he gives us much useful information concerning the Holy Land and its inhabitants, as they were at the time to which the story belongs. The book is beautifully got up, and will form an admirable gift-book for boys. *Sir Walter's Ward: a Tale of the Crusades*, by WILLIAM EVERARD (Blackie and Son), is about a youth who left his home at Waldschloss, in Germany, in order to go on a crusade to the Holy Land. The places he visited, the persons he encountered, and the various adventures he met with on the road, supply the materials for a thoroughly interesting, if not very exciting, story. The spirit of the book is excellent, and its literary style is certainly above the average. *A Garland for Girls*, by LOUISA M. ALCOTT (Blackie and Son), consists of a number of short stories, each of which bears the name and illustrates the symbolical meaning of some particular flower. The idea is an ingenious one, and it is worked out with considerable skill.

Winning his Laurels, by F. M. HOLMES (J. Nisbet and Co.), is one of those tales of schoolboy life which seldom fail to please and likewise to profit those for whom they are written. Reggie, the hero of this story, is a fine manly character, always ready to protect the smaller boys from bullies and to help them alike in their lessons and their play. Such being the case, it is no wonder that he was a favourite amongst them, and rose ultimately to be the head of the school. In *The Fugitives, or the Tyrant Queen of Madagascar*, by R. M. BALLANTYNE, with illustrations (J. Nisbet and Co.), Mr. Ballantyne has taken the incidents connected with the terrible persecutions of the Christians in Madagascar during the early part

and middle of the present century, and has woven them into a story of no ordinary interest and value. The facts related are amongst the most striking to be found in the annals either of ancient or modern times. They belong to the romance of missions, and the bare recital of them cannot fail to move the hearts and to kindle the imagination of the young. The attractive form in which they are here presented gives to them an additional charm.

Sukie's Boy, by SARAH TYTLER, with Four Illustrations (Hodder and Stoughton), is one of those quiet stories of domestic life in which Miss Tytler's skill as a novelist is most strikingly displayed. Out of comparatively slender materials she has managed to weave a thoroughly interesting and instructive tale. The various persons introduced into the story afford abundant scope for the exercise of her peculiar power in the delineation of character. The portraits, both of Sukie and Sukie's boy, who may be regarded as the heroine and hero respectively, are exceedingly well drawn, while that of Mrs. Miles is equally good in its own line. The book is pure in spirit and tone, and is likely to be very healthful in its influence.

Cost what it May. A story of Cavaliers and Roundheads. By EMU E. HORNIBROOK. (Hodder and Stoughton.) We have read this story with much pleasure, and can heartily recommend it to our readers as a vivid and faithful picture of certain phases in the inner life of the nation during the great Civil War in the reign of Charles I. The plot, which is more elaborate than is customary in one volume stories, is a deeply interesting one, and is well worked out. Paul Mazzini, the wily and unscrupulous Jesuit priest, bent upon attaining his ends at whatever cost, is a powerful and life-like character, and his dark schemes for the aggrandizement of his church may be taken as a specimen of the kind of thing which went on in numbers of homes during that troublous period in our history. Hew Dalgettie, the Puritan fanatic; Sergeant Bend-the-Knee, an officer in Cromwell's army; and Sir Valentine, the cavalier knight, and his daughter; with the hero, Mark Hayward, are all typical characters, and are portrayed with considerable fidelity and insight.

In *Little Peter* (Kegan Paul, Trench and Co.) the author of that powerful tale, "Colonel Enderby's Wife," has shown an equal skill in catering for the wants of children. "Little Peter," indeed, may be read with great advantage by elder people, but its simplicity, its pure sentiment, its healthy teachings, and its interesting story render it peculiarly suitable for children. They are sure to be attracted by the tale of the little boy, with his companion the cat, and his weird-like friend the charcoal burner. It has our word of hearty commendation.

CURRENT LITERATURE.

Oxford Bible for Teachers. (Henry Frowde.) It is impossible to speak too highly of the service which Mr. Henry Frowde has rendered to teachers in his admirable edition of the Bible. The helps by which the texts are accompanied are simply invaluable. For ourselves we frequently find it an advantage to have a book in which is a condensed concordance, and have found that for the purpose of casual reference it meets all the necessities of the case. But besides the concordance, we have a subject index, a summary of the different books, general notes on the New and Old Testaments bringing together in compact form the very kind of information which teachers need, a number of really excellent maps, which add greatly to the value of the work. No Sunday-school teacher ought to be without it. It may fairly be described as the Sunday School Teacher's *vade mecum*. There are two new and larger editions which are simply models of typological excellence.

The Bible—Revised Version. (Oxford University Press, Cambridge University Press.) The publishers have acted wisely in reducing the prices of the Revised Version. An excellent copy of the entire Bible may now be had for eighteen-pence, and other editions have been reduced in a corresponding degree. The Revised Version has not had justice done to it. It is a curious fact that even amongst those who profess the most devout reverence for the Bible, that reverence should take the form of devotion to the Authorized Version. Surely it is not contended that King James's translators were inspired, and so inspired as to overcome the difficulties of the imperfect scholarship and the comparatively uncertain text of the period in which they lived. The more absolute the belief in the Divine origin and authority of the Bible, the more anxious should be the desire to know what it is that the Bible says; yet strange to tell, it is just those whose reverence for the book is most profound who are most jealous about changes which they should welcome as enabling them better to understand the Divine record. The price has interfered with the circulation, and therefore we rejoice in the reduction.

Seth's Brother's Wife. A novel. By HAROLD FREDERIC. In two Vols. (Chatto and Windus.) This is a thoroughly American story, and happily is not one of those which occupy themselves solely with an analysis of feeling and emotion. The author has an actual story to tell, and he knows how to tell it. What is better still, it has about it a freshness and life which must interest a large class of readers. The scene is laid in the interior of the New York State, and we are introduced to a number of unfamiliar characters and to a primitive style of thought and life. The farm and its tenants, the newspaper office of a second-rate country town with the editor and his staff, the political

machine and its boss, are all brought into the story, and help to give us some realistic views of life in regions little visited by tourists, and hardly known to the outside world. The plot itself is exceedingly good, and seems intended to show how even in the quietest scenes of a life that seems in itself simple and innocent, most violent passions may be at work, and the most dramatic incidents may occur. The contrast between the city and the country, and the characters developed under the influence of both respectively are very well done. Altogether the book is full of promise, and if it be the production of a new writer we may hope he will do even better work.

Country Luck. By JOHN HABBERTON. (Chatto and Windus.) This is another American story from the pen of a writer who won considerable popularity by his well-known tale of "Helen's Babies." It is, too, somewhat in the vein of that extremely clever book, and in its own line is not less entertaining. The hero is what on this side of the Atlantic we should call a country bumpkin, who is sent by his father, a prosperous farmer, to New York, in the hope of pushing his fortune there by the help of a family who had passed their summer at his farm. The prospect does not seem very inviting or promising. But the young man has much higher qualities than his class generally possess, and on the other hand his friends suddenly develop kindness and consideration for which we were hardly prepared. The picture of his early difficulties is very amusing, and, indeed on the whole, it may be said that the author has got hold of a capital idea, and has shown great ability in working it out.

Next of Kin. By E. J. WORBOISE. (J. Clarke and Co.) *Paul and Christina.* By A. E. BARR. (J. Clarke and Co.) The amiable and Christian author of the first of these books has passed away from us, and this volume is the last in the long series of stories which her prolific pen has produced. It is possible to detect in it signs of failing power, which, however, may have been due quite as much to the length and variety of her labours as to any physical disease. Still, the book shows a considerable ingenuity in the construction of the plot, and is pervaded throughout by that high-toned principle which was characteristic of all Miss Worboise's works. Had she been a High Church writer and advocated views fashionable in society, she would have found a recognition which has been denied to her as a Nonconformist. It is only fair to say of her stories that they always sought to promote a true religious spirit and life, and that the religion they advocated was broad in its sympathies and practical in its character, and not a piece of mere ecclesiasticism. Mrs. Barr has here given us another of those bright clever stories by which she has already secured for herself a high literary position. She is never more at home than among the humble folk of some fisher-village in the North of Scotland. It is in a place of this kind that the scene of her present story is wholly laid, and there is about it an air of life and realism which gives it a

singular charm. We feel as if we knew the people and were in the midst of them.

Messrs. Griffith and Farran send us two of the most exquisite Christmas books of the season. In both there is a happy combination of poetry and art, the former being selected with taste, while the latter illustrates some of its most striking points. The contrast between such books as these and the "Keepsake," or "Books of Beauty," or other annuals of the past, is very marked, and shows how great the advance in the way of culture which the last thirty years have seen. The various publications of the season are an education in art, and among them are none which impress us more favourably than these two issues from one of the oldest and most respected houses in the trade. *Through the Year* makes a favourable impression by its artistic exterior, and this is sustained by each successive page. If we were to single out any for special commendation, we should choose the beautiful illustration of Herrick's "Gather ye Rosebuds while ye may," or the charming picture of a little girl "In Summer-time," but it seems invidious to particularize where all have so much merit. *Treasures of Art and Song* is a book of the same class, but of even higher character than its companion. There is not a page in it on which the eye may not linger with satisfaction. The title is happily chosen and well deserved. Mr. Robert Mack is the editor, and he has shown great judgment in his selection, and in the happy wedding of the verses and their illustrative pictures.

How I Reached the Masses. By Rev. CHARLES LEACH, F.G.S. (James Nisbet & Co.) Mr. Leach certainly has reached the masses, and if he can give to others the secret he will be rendering a great service. But is there such a secret? Mr. Leach gives us "two cases which strikingly illustrate the readiness with which the people will flock to hear the scholarly man who is learned enough to understand the truth himself, and who knows how to put it intelligently before others." These are Dr. Dale and Mr. Clarkson; but we are not very much helped by learning that Dr. Dale can crowd Carr's Lane Chapel every Sunday evening, and that when Mr. Clarkson throws open his chapel to all comers, as he does on Sunday evenings once a month, he always has very large congregations. We should expect nothing less, and indeed should be surprised were it otherwise. But this does not give us very much help unless we can be assured that the people attracted are from the lower strata of society, and from the classes that habitually neglect public worship. There is nothing wonderful in the fact that the man with power to interest and instruct can command audiences. What we do want to know is, how the multitudes of the class who assemble in Trafalgar Square, or which march to Westminster Abbey, are to be attracted in the ordinary course of the ministry? In Mr. Leach's view it is comparatively easy. He says, "Should this little book fall into the hands of any man, minister

or layman, to whom God has given a consuming desire to help men, together with a fair knowledge of human nature as seen in daily life, or a happy way of putting God's truth before others, I would say to him, make the attempt to reach the masses. Shape out a course for yourself, not wait for an opening—make one. Go out where men are. With a story to tell, with a message of love from God, and with the Spirit's presence, I don't see how you can fail." If any are disposed to take this advice without consideration, we can only advise them, and we most emphatically do it, Don't. The truth is, we are already overrun with people who fancy that if they can only stand up and keep their mouths open and their tongues going, they will succeed in interesting the people. There can be no greater blunder than to suppose that every man who has a simple faith and a warm heart can gather and interest a congregation. Mr. Leach speaks very modestly of himself. He says, "A Unitarian minister met me in Birmingham streets one day, and said, 'I say, Leach, how is it all these people wildly run after you? How do you manage to lay hold of them? Tell us how you do it. What is the secret of your success? I can't understand it. There is nothing special about you.' I turned away, thankful that once in my life I had met a man who was not afraid to tell me the truth to my face." In this point we differ from Mr. Leach. There is something special about him, as the book sufficiently shows. He has, to begin with, intense sympathy, and that sympathy itself furnishes him with the key to men's hearts. There is neither brilliancy nor originality in the addresses which are here re-issued, but there is good sense, there is directness and clearness of speech, there is considerable tact, and above all, there is a warm and sympathetic heart. These are the qualities which make success. The man must be possessed with his message so as to make others feel that his great object is to deliver it. This is, in fact, what Mr. Leach has done. He has made the people feel that his aim is not to exalt himself, but to serve his Master and do good to them. The little book is one of considerable interest as the record of a remarkable work and its results.

Mr. T. Fisher Unwin has two capital books on fairy-land. The first is *The Brownies—their Book*, in which the mischievous doings of these elves are told in flowing rhyme, and illustrated with amusing pictures, which are sure to be very acceptable with our little people. The popularity of the second volume of *Fairy Tales from Brentano* is almost assured beforehand by the success of the previous volume. These stories are written in the same vein, and are marked by the same high qualities. Their quaint humour and entertaining incident must certainly make them attractive. Mr. Unwin has also published a new edition of *Robinson Crusoe*, in which the text has been carefully revised and compared with the original, and is illustrated by twenty capital engravings.

A Short Introduction to the History of Ancient Israel. By Rev. A. W. OXFORD, M.A. (T. Fisher Unwin.) The author of this little book lays no claim to originality. It is simply "an attempt to present concisely the results of the modern criticism of the books of Judges, Samuel, and Kings." In short, it is mainly a compilation from some standard German works on the subject. Like all skeletons, it is of necessity dry and uninviting in its character, but it may prove useful to students.

The Divinity of Christ. By the Rev. ALEX. STEWART, LL.D. (Aberdeen : D. Wyllie and Son.) This is a reply to a Unitarian attack on the Divinity of our Lord. Those who read the assertions of the writer's opponent as contained in this volume will doubtless come to the conclusion that he was not worth the powder and shot which are here expended upon him. But Dr. Stewart's aim has been not simply "to show the futility of the objections urged against the essential divinity of Jesus Christ, but to furnish positive evidence of an express and decided character in favour of the supreme and essential divinity of the Saviour." His book is not only a vigorous and trenchant exposure of the fallacies of his antagonist, it is a clear and convincing presentation of the positive truth in relation to the Godhead of Christ. The author has both a wide knowledge and a good grip of his subject, and shows himself thoroughly competent for the task which he has here undertaken.

Present Day Tracts on the non-Christian Philosophies of the Age. (R.T.S.) The tracts included in this volume are "Christianity and Secularism, compared in their influence and effects," by Rev. Prof. BLACKIE, D.D.; "Agnosticism and Doctrine of Despair," by the Rev. NOEL PORTER, D.D. and Ph.D.; "Modern Materialism," by the late Rev. W. F. WILKINSON, M.A.; "The Philosophy of Herbert Spencer Examined," by the Rev. Prof. JAMES IVERACH, M.A.; "Modern Pessimism," by Rev. Prof. RADFORD THOMSON, M.A.; "Utilitarianism an Illogical and Irreligious System of Morals," by Rev. Prof. R. THOMSON, M.A.; "Auguste Comte and the Religion of Humanity," by Rev. Prof. R. THOMSON, M.A.; and "Ethics of Evolution Examined," by Rev. Prof. J. IVERACH, M.A. The various topics are treated with great acumen and force, by men thoroughly competent to deal with them. The book as a whole forms a valuable arsenal from which Christian preachers and teachers may obtain abundant ammunition for the conflict they may have to wage against the unbelief and scepticism of the times. Any one who should master the contents of this volume, would be well furnished for the work both of combating error and of "commending the truth to the minds of earnest and honest inquirers."

Scripture Natural History. By W. H. GROSER, B.Sc. (R.T.S.) This is a learned and instructive treatise on the trees and plants mentioned in the Bible. It is interesting on its own account, and it

has especial interest because of the help which it gives to the understanding of the Scriptures. We gladly welcome all such applications of science to the study of the Bible, feeling sure that they will but serve to throw additional light on the Word of God. Ministers and Sunday School teachers will find the book extremely useful.

The King's Message, and other Addresses. A Book for the Young. By J. H. WILSON, D.D. (J. Nisbet and Co.) Among the host of books containing addresses for children and for young people, the new volume by Dr. Wilson is well fitted to take a high rank. It seems to us to fulfil the conditions necessary to make such a work useful and effective. Dr. Wilson is evidently well in touch with the younger members of his flock, and knows how to speak to them in a simple and yet at the same time striking and forcible style. The addresses are admirable specimens of what productions of the kind should be, pithy, pointed, and practical, and abounding in anecdotes and illustrations. We commend them, not only to the young people to whom they are primarily addressed, but also "to parents, Sunday School teachers, and others, who address children's meetings, or take part otherwise in work among children."

The Pharaohs of the Bondage and the Exodus. By Rev. CHARLES S. ROBINSON, D.D., LL.D. (T. Fisher Unwin.) This is an interesting and valuable *resumé* of all the known facts concerning the Pharaohs of the Bondage and the Exodus. Dr. Robinson has drawn his materials from all available sources, and has so arranged them as to throw much fresh light on many passages of the Bible which require explanation and illustration to make them clear and intelligible to the minds of ordinary readers.

The Story of John Marbeck: His Work and his Reward. By EMMA MARSHALL. (J. Nisbet and Co.) John Marbeck, the hero of this story, was a Windsor organist, who employed his leisure time in making a concordance to the Bible, an act for which he was arrested, tried, and condemned to the stake in the reign of Henry VIII., and only escaped through the intercession of a friend. The story is well worth telling, and it is brightly and pleasantly told.

Three Friends of God, by FRANCES BEVAN (J. Nisbet and Co.), contains brief records from the lives of John Tauler, Nicholas of Basle, Henry Suse. The writer has made no attempt to write complete biographies of these three Friends of God, her object being simply to present them to the minds of her readers under the one aspect of their direct personal intercourse with God. While they had not of course attained to the degree of enlightenment which Protestants have now reached, being more or less tinged with Romish errors, they evidently lived up to the light which God gave them, and often showed a warmth of love and a glow of devotion which Christians in this age would do well to emulate.

The Congregational Review.

FEBRUARY, 1888.

THE LIMITS OF CHRISTIAN COMPREHENSION.

It is with Nonconformity as with Protestantism. There are numbers who rejoice in its privileges, are proud of its traditions, and who even deem themselves specially representative of its principles, who have but a very faint appreciation of the real nature of its great contention. Nonconformity is only a fuller development of Protestantism; both alike are protests on behalf of freedom in opposition to human authority, and as soon as they degenerate into attempts to set up some rival authority in place of that which they found dominant they lose their true character. It is doubtless true that numbers of those who refused to submit to the conditions of the Act of Uniformity would fain have substituted for them a more Calvinistic creed and a Puritan ritual; but the real strength of their position, though they may not themselves have understood it, lay in their assertion of freedom. They had no more right to impose their terms upon the Anglicans than had the Anglicans upon them. We admire the heroism with which they faced the despotic *régime* of Charles; we rejoice in the evidence they gave of their faith in Christ by the sufferings they endured for conscience' sake; we can regard the treachery and cruelty of their persecutors only with indignation and abhorrence. But we can only rejoice in the defeat of all those attempts at comprehension which would have meant a compromise by which truth would have been sacrificed and the result of which would have been disastrous to liberty. "Darkling our great forefathers

went." It would be arrogance in us to condemn them because they did not see the end from the beginning, but it would be pitiable weakness, and worse than weakness, if we halted at the point which they reached, instead of pressing on to a clearer apprehension of the principles which underlay their protests. The most precious inheritance which we receive from our spiritual ancestors is an inheritance of spirit, and it would be a miserable compensation for the absence of the spirit that we were able to show a strict agreement in the letter.

The root principle of Evangelical Nonconformity is liberty in Christ. That does not mean indifference, even as to those doctrines which do not belong to the central truth of the gospel, but it does mean a relegation of these to those matters in relation to which there should be tolerance among all who trust in the one Saviour and worship Him as Lord and God. This principle has been growing. Mr. Spurgeon is alarmed lest it should go too far. The alarm is not unnatural, for the tendency of all reactions is to extremes, and this is a reaction against an unwise striving after an impossible Uniformity. But Mr. Spurgeon himself has propounded ideas of comprehension which are very wide. Writing about Canon Liddon:—"Think what we will of the sacramentarianism of the Canon, or of other flaws in his doctrine, he is a master in the school of gracious rhetoric, and a true defender of the faith of the Church. In these pestilential days of doubt we welcome a believer as a brother, even though our belief does not quite square with his convictions." This is admirable, but it is in strange and almost startling contrast with Mr. Spurgeon's criticisms on Congregationalists and Baptists, and is a curious comment on his separation from the Baptist Union. Is sacramentarianism so insignificant a matter that we can afford to treat it thus lightly? Where Rationalism slays its hundreds we undertake to say that Sacerdotalism slays its thousands. We should be the last to deny that among Sacerdotalists there are eminent Christians. Still less would we say a word that would disparage a man so honoured as Canon Liddon. In

admiration of his "gracious rhetoric," and of something much more precious—his devotion to Christ—we do not yield to Mr. Spurgeon. It is a different matter when he is spoken of as a "defender of the faith of the Church." Such a phrase in Mr. Spurgeon's mouth must mean an entirely different thing from what Canon Liddon would intend by it. But waiving that point here, why, we ask, not carry the principle out all round, and welcome every believer in Christ as a "brother, even though our beliefs do not square with his convictions"? This is all for which we plead.

But Mr. Spurgeon's utterances have gone beyond this acknowledgment of the personal excellence of a great and good man.

Nothing (says *The British Weekly*, speaking of the meeting to welcome our brother home) was half so striking as the frequent and cordial references made to the Church of England. Mr. Spurgeon almost seemed to go out of his way to commend it for its great advance, for the number of godly people in it, and he especially emphasized his sense of the insignificance of everything but the Gospel.

We hope this is a somewhat extreme interpretation of Mr. Spurgeon's attitude towards the Establishment. Otherwise it would be absolutely unintelligible. Where is the advance in the Church of England on any of the points to which Mr. Spurgeon attaches importance? Has it altered its baptismal formulary, or recanted any of those teachings which no one has condemned in stronger terms than Mr. Spurgeon himself? Has the party in it, with which he is in sympathy, grown stronger? Or has it been able to exclude from its pulpits teachings more rationalistic than those with which he charges his own brethren? He certainly is not ignorant that the favourite charge of its defenders against us is that we are not comprehensive, and assuredly there is to be found among its clergy a variety of opinions, and among them an extreme latitudinarianism to which there is no parallel in Congregational or Baptist Churches. Why, then, this *tendresse* towards the Establishment, contrasting so strongly with

his action towards his brethren? It surely cannot be that he has come to cling to authority, and is afraid of liberty. No doubt it has its difficulties and even its perils, but were they multiplied tenfold they are not to be compared with the evils which the attempt to set up authority has done both to the Church and the world.

We are living in an era of change, and the change is as great in the spirit in which theology is regarded as in the theology itself. There is more of true tolerance, less disposition to submit to pretensions of infallibility, more care in discriminating between doctrinal forms and the truth they are meant to express, and last, but not least a more just appreciation of the relations between creed and conduct. That religion has profited by all this change, which is one of temper quite as much as of opinion, will not be doubted by any who believe that the first and greatest of all interests is truth. There are, of course, many who regard the theological drift of the times with unconcealed dismay. There are always worshippers of light ancestral who make present light a crime. They will enumerate the dogmas which once were accepted as a necessary part of the Evangelical creed which have fallen into disrepute, and are either treated as open questions of no very great importance, or are quietly put aside as human inventions. They sigh over the degeneracy of the times, and prophesy still worse evils to follow. But is there anything to justify these lamentations? Is not one of the saddest of all spectacles an orthodoxy which is lacking alike in intelligence, in spiritual realization, in generous sympathy, in hopeful forecast?

Such was very much of the orthodoxy in those times to which these pessimists look back with wistful regret. A certain creed was assumed to be essential to salvation, and it was maintained by an undefined authority which few had the courage to dispute. Dean Burgon is a typical example of its exponents and representatives. In his zeal for Verbal Inspiration he goes so far as to assert that not only is every word and every letter of Scripture directly from God, but having reached even this

point, he asks—how much further shall I go? as though it were impossible to find any limits to the demands which are to be made upon the faith, or rather, upon the credulity, of man. It is not so much the particular dogma on which the Dean insists that deserves attention, as the spirit which underlies the demand. The assumption is that this belief is essential to salvation, or, at all events, to an orthodox belief about the Bible. The value of what at the best could be only an intellectual exercise is thus exaggerated, and a moral and religious character is given to what, if it have any reality at all, can only be a deduction of logic, the worth of which depends entirely upon the correctness of the premises and the soundness of the reasoning. From such a view it follows naturally enough that the more numerous and the more unreasonable the dogmas a man admits into his creed, the stronger his faith and the more unimpeachable his orthodoxy. Hence we have had men professing beliefs which they have never examined, and proclaiming their horror of heresies, the nature of which they were unable to define. In the course of the innumerable controversies which have divided the Church, various classes of heresies have been created, and controversialists of modern times have from time to time found it extremely convenient to revive their names and apply them as epithets of reproach to their opponents. The names sounded very dreadful because they were not understood. The artifice resembles one adopted by O'Connell for the purpose of silencing a seller of oranges, who had been somewhat too importunate, and whom he assailed with the names of mathematical figures. The poor woman, who heard herself described as a "rhomboid," an "isosceles triangle," most terrible of all, a "parallelopiped," and we know not what beside, was not more surprised and overwhelmed than unfortunate religious thinkers who have been charged as "Donatists," or "Novatians," something else equally mysterious, and therefore equally unknown, because of some departure from the beaten track of ecclesiastical opinion. To some extent this kind of tyranny (for, in truth, it is nothing better) effected its purpose.

Many who had secret misgivings as to some generally accepted dogmas, suppressed them rather than face imputations of heresy, and a still larger number bowed down to authority without being very careful to examine the nature and grounds of its requirements.

What can there be worthy of admiration in such acquiescence? It was not an evidence of true faith, nor was there in it any element of spiritual force. If to-day there is a widespread revolt against the imposition of such burdens upon men's consciences, is this to be regretted as a sign of decaying faith? Among those who accepted the extreme forms of the orthodox creed there were numbers of devout, spiritual men, full of faith and of the Holy Ghost, in whom was the trusting spirit of the little child, and to whom the great realities of their creed were Christ and His love, who nevertheless accepted its outer form in deference to the voice of the Church, or the lessons of their governors and teachers, without any attempt to realize them. To them they were at most nothing but mere forms. They were possibly not injured by the acceptance of them, but certainly they are not to be regarded as better men for that outward assent to propositions which to them were of little more significance than the axioms of Euclid. Their faith would have lost nothing of its quality, even though the number of articles in their creed had been greatly reduced. Faith which realizes is that which has value and power, and one great mischief of these elaborate creeds, and of the value which has been attached to the formal profession of them, is that it has helped to obscure this cardinal principle. Were it better understood we might have been spared lamentations over teachers whose great effort has been to get rid of all unreality, to think less of the letter which killeth and more of the spirit which giveth life, to attach less value to theories and modes of expression, so long as, amid all the changes to which theological thoughts and words, like all human things, are subject, there is a clear and full exhibition of Jesus Christ, the same yesterday, to-day, and for ever.

It may be said that these are vague phrases, and that they need to be carefully defined before it is possible to pronounce as to their value. From this definition we do not shrink, nor have we ever shrunk. We can only repeat what we have said before, that the Apostle has laid down with sufficient clearness the terms of comprehension, and by these we are bound to abide: "I give you to understand," he writes to the Corinthians, "that no man speaking in the spirit of God saith Jesus is anathema, and no man can say that Jesus is Lord, but in the Holy Spirit." The significance of this is sufficiently clear. The dividing line between men is their relation to Christ. It is the same as that laid down by the Lord Himself, and we have as little right to deflect it on either side as we have to efface it altogether. It may be that some who humbly proclaim their allegiance to their living Lord, and seek to prove its reality by loving service have other beliefs which seem to us logically inconsistent with their profession, or which, if pressed to their ultimate conclusion, would be destructive of the truth they hold most precious. Are we, therefore, to assert that they are insincere, and to separate them from the company of the faithful?

This certainly was not the Apostolic method. Those members of the Corinthian Church who denied or doubted the doctrine of the Resurrection of the dead were surely as heretical as those who venture to hope that the blessings of the sacrifice of Christ are not limited to this life, or others who, while retaining a simple faith in the Bible, have their doubts as to the canonicity of some of the books, or the exact interpretation of others. It is surely, to take one example, a much graver matter to question the resurrection than to hold that early chapters of Genesis were not intended to be a literal narrative, and cannot be expected to abide the tests of modern science. That Holy Scripture is a revelation of God to men who, with all their searching, have never been able to find Him out to perfection, not a revelation of scientific truth with which man has proved his capacity to discover for himself, is not only a tenable position but

one that is consistent with the fullest recognition of the Bible. To us it seems a far more reverent as well as rational course to take than to maintain that the Divine Being has inspired a scientific treatise which is so hard to reconcile with the facts which are engraved on the pages of nature's record that we have to resort to all kinds of critical device in order to establish an apparent harmony between them. But even should this be denied, at least it must be admitted that this opinion is far more remote from the central truth of the gospel, and affects it less than the heresy with which Paul deals in the marvellous argument of the fifteenth chapter of the First Epistle to the Corinthians. "Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain." Here, then, is false teaching which so far strikes at the very root of Christianity that, if it be admitted, Paul and his converts alike were walking in a vain show, and were of all men most to be pitied. No one of sound mind could say as much of any theory about the Book of Genesis. Whatever view we may reach as to its origin or interpretation, it would not affect our faith in Christ, nor, in fact, would it assert any principle which would be logically fatal to the gospel. Not so with these Corinthian ideas. To admit their truth was to deny the resurrection of the Lord. Yet Paul does not propose to expel even these teachers from the Church. He proceeds on the assumption that they have not measured the full consequences of their own speculations, and seeks to instruct them as to their error. He uses arguments not anathemas, reasons instead of denouncing. There is no abatement of the one demand which the Church has a right to make from all its members; in fact, the starting point of his entire argument is a belief in the resurrection of the Lord, which he assumes as held by those with whom he reasons. On an unbeliever his appeal would be entirely lost. But unbelievers had no

proper place in the Church, whereas these objectors had—a point which is implied in the whole of the Apostle's contention. If a man had replied to the effect that he did not believe that Christ had been raised from the dead, the answer would have been obvious. Any argument addressed to him must have proceeded on entirely different lines, but the man would have proclaimed himself outside the Church.

The conclusion to which all this leads is clear enough, but it has been too often missed or overlooked because there is so little care on the part of numbers to read Scripture intelligently. In order to the right understanding of any book, it is necessary to consider the purpose for which it is intended, and in order to this, the person to whom it was addressed. Applying this to the New Testament, it must surely be of primary importance for us to know whether an argument is found in a discourse addressed to sceptical philosophers, or in a letter to Christian professors. There were members of the former class in Corinth, and probably, with that lazy indifference which is but too common, it may have been assumed by some that Paul was dealing with them. A moment's consideration shows that, on the contrary, the men who said that there was no resurrection were in the Church itself. The fact is an extremely significant one in its bearings on the exercise of Christian discipline. The error is so grave that if it did not constitute a disqualification for membership it is not easy to see what could, except a denial of the Lord Himself. About that point there must be no hesitation or uncertainty. Unless Christ were risen the fellowship itself had no meaning. It was no arbitrary line of demarcation which was laid down, but one which grew out of the nature of things. The Church was a society of men who believed in Jesus Christ, and of course those who did not believe were *ipso facto* excluded. If any other test was added, as some would have added circumcision, with all that it implied that was both arbitrary and human, and something very like the errors of the old Rabbis, who made void the commandment of God by their traditions.

This reasoning applies only to terms of fellowship in the Church. The question assumes an entirely different aspect when we have to deal with the teaching of the Church. We may reasonably object to instal as a professor in a college or a pastor in a church one whose Christian character we should never dream of impugning, on the ground of what we regard as doctrinal error. For as soon as a man undertakes the responsibility of instructing others, then the logical consistency and coherence of his views become a matter of moment. It is no reflection on learned divines to say that they do not always realize, that in fact it is very hard for them to realize, the effect of their own teachings. Marion Crawford, in the recent story of "Paul Patoff," has drawn with remarkable power the portrait of a great scientist who was so devoted to the investigations of the morbid conditions of human minds, and so absorbed in his endeavour to mark out the line which separates an insane delusion from a criminal impulse, that he came to regard human beings mainly as subjects of experiment. The danger is one which besets all who are absorbed in scientific pursuits. They may devote themselves so completely to the science they love, that it gains absolute mastery over them, so that they lose sight of the general bearings of their investigations. They deal with abstract principles, and are apt to lose sight of their practical results. It is in theology, of course, that this is specially perilous, since the conclusions reached affect so vitally the moral and spiritual well-being of men. The student may be able to separate between his intellectual pursuits and his spiritual experiences, and may be so fascinated by his researches in the field of Biblical criticism, or of pure speculation, as to be quite unconscious of the effect which the rash statement of the results he has reached, possibly in a crude and somewhat immature form, may produce on the large class whose intelligence is not on a level with their piety. He is not conscious of any weakening of his own faith, or any loss of freshness and fervour in his own devotion, and he does not understand why it should be different with others. But the difference

is very real notwithstanding. It may be extremely interesting to hear a professor dealing with the Old Testament history in the same spirit as he would handle the poems of Homer, or the history of Herodotus, or Livy, or quietly dismissing to the limbo of worn-out superstitions ideas which have always been dear to Christian hearts. The speaker may himself be perfectly loyal to the truth, and would probably resent any suggestion to the contrary, and so he is not alive to the influence which utterances, applauded as bold and daring by those who seem to imagine that the first of all virtues is courage to outrage the sentiments of true Christian hearts, will produce on those who have not attained to that philosophic calm in whose serene atmosphere he himself lives. It may be said, and said with truth, that while there is to be consideration for the weaker brethren, that consideration is not to go to such an extent as to make them lawgivers to the Church. The reminder is one that is frequently needed, and we should be the last to deny its force. Ignorance or prejudice must never be allowed to dictate the teaching of the Church, but it is not too much to ask that those who feel bound to correct errors should beware of the iconoclastic temper, and should be very sure of their own conclusions before they rashly disturb the simple faith of pious souls. It may sometimes be necessary to do it in order that of their very mistakes or superstitions they may (to use Augustine's well-known figure) form a ladder by which to rise to the purer and loftier heights of truth. But at least the process by which it is done should be of the most cautious and delicate character. No rough-and-ready hand should be employed to uproot what may even be little better than mere traditions or prejudices, but which have so interwoven themselves around the best feelings of the heart that they cannot be removed without a sense of loss, in which there will be positive pain, and possibly spiritual injury.

For such reasons as this, if for no other, the case of the religious teacher differs widely from that of the private Christian. The mistakes of the one belong chiefly to himself, those of the other affect the community also. A man

holds opinions which, if logically applied, would shake the very foundations of Christian belief. They have not had this effect on himself, partly because he is not hard and rigid in his reasoning, and partly because the spiritual emotions of his heart override the influences of a creed many of whose articles are mere opinions. But as soon as he begins to teach, the case is altered, for those who adopt his views may press on where he has hesitated, and make an application of his principles from which he has shrunk. It follows that those who fear this may refuse to help in the propagation of opinions to which they conscientiously object, by appointing a teacher who holds and will certainly inculcate them. There are, as it seems to us, some mistaken views as to liberty and honesty which are often advanced on this point. There is no interference with that personal freedom to which every man is entitled, when a private society, of whatever kind, refuses to employ a teacher because it regards his views as erroneous. Its action may be wise or unwise, but at least it is not an infringement of any rights belonging to the individual. He has a right to liberty of speech, but not at the cost of others. The word "private" is used advisedly, for the case is manifestly different if the institution be of a public or national character. So far as private societies are concerned, the principle would be admitted at once in relation to any subject but theology. If the "Cobden Club" were to institute a professorship of political economy, no one would expect it to place in that position Mr. Howard Vincent or some one of his disciples. Nor if there were a scientific association of Darwinians, would any rational man complain if they insisted that their representative should set forth the theory of evolution, and should teach nothing inconsistent with it. It is only in relation to theology that this strange view is held, in opposition to common sense as well as to honesty. The grandiloquent talk to which we are sometimes treated, as to the kind of Divine right which is supposed to belong to a teacher, and the folly of those who are to be taught dictating to him, is altogether beside the mark, since no one questions it or

doubts that if he really have a message to deliver, he will find men to listen to it. What is denied is his right to demand that others shall provide him with an audience, or with the facilities for teaching. We do not complain of a Christian community, which holds Calvinism to be a true exposition of the Gospel, insisting that its teachers should hold a Calvinist creed. Nor have we, on the other hand, a word of excuse for those who use Christian pulpits for the preaching of a gospel which is not a gospel. All that we contend for is what Mr. Spurgeon suggests in his note about Canon Liddon, the comprehensiveness which will include all who really trust Christ as a Saviour and worship Him as Lord, even though all their beliefs do not square with our convictions.

WHY AM I A CONGREGATIONALIST?

VI.

BY REV. W. F. CLARKSON.

IN replying to this question it cannot but be that ground already gone over may be again traversed, and that the reasons which have influenced former writers may be seen still at work in the answers of their successors. Yet the subject is far from exhausted, and though I have carefully read what honoured brethren have already written in this Review, I feel that enough is left to justify me in complying with the wish of the editor, and stating my reasons for being a Congregationalist. If originally such through early training, I have yet felt my responsibility for remaining such, and offer the following as sufficient, at least in my own judgment and conscience, for clinging to the faith and polity in which I was brought up.

First, then, I am a Congregationalist because it seems to me that this system above all others throws the soul wholly and only upon God. Men have undoubtedly under other

systems and in connection with other churches become wholly devoted to the service of Christ, and led saintly, self-forgetful and beneficial lives. God forbid that I should in the slightest degree disparage the excellent fruits of other systems—may He rather make us all imitators of the noble men that all the churches can show! And yet I venture to submit that by the very essence of its requirements, Congregationalism leads a man into the presence of God, to deal with Him as supreme, to be responsible to Him first and chief, and from Him to gain the strength and life which he needs. It dispenses with all clerical priesthood. It tolerates no human mediator. It allows the interposition of no outward authority to prescribe or regulate the soul's access to God. It thrusts aside officialism as utterly out of place here in the inner sanctuary, however useful it may at times be in the outer courts of Church life. It takes a man with all his sins, burdens, longings, endeavours, bowed down with shame and sorrow, or lifted up by an intense ambition after holiness or usefulness—it takes him directly and immediately into the presence of the living God as manifested in Christ, that through Him he may gain relief or satisfaction. With Congregationalism rites and sacraments, churches and creeds, are absolutely nothing save only as they present Christ to us, and attract the soul to Him. Ministers or preachers are helpful only as they set forth Him, and lead men for themselves to seek and know Him as their only Saviour. Like the prophet Elisha they may declare what ought to be done, or, like Naaman's own servants, they may wisely and affectionately proffer their counsel, but it is Naaman himself that must wash seven times in the cleansing waters of Jordan. It is thus the standing protest against every form of "priestism"—every church, or system, or organization that prescribes any ceremonialism whatever, before the seeking soul of man can find its Father and God. It becomes the charter of human liberty in the realm of the spiritual. It sets men free for personal dealings with God, and it puts it upon them to be satisfied with nothing short of this.

Closely allied with this is the further reason that Con-

gregationalism tends to develop to perfection all that is manly and heroic. Here, again, I am far from insinuating that heroism is lacking elsewhere, or from withholding my tribute of admiration from the noble-hearted and full-souled men and women of every church and of every age, or, indeed, as regards this, from the heroic souls that are also to be found outside all Christianity. But my contention is that there is in our Congregationalism that which peculiarly tends to foster and complete such types of Christian life. A system which calls upon a man to do his own thinking, thoroughly and devoutly, instead of getting it done for him, to exercise his own judgment instead of leaning upon that of others, and to search into his own opinions, that they be not held as vain traditions received from the fathers, but as matters of personal and living faith, and if they cannot thus be held, that they be without hesitation given up or modified, but that if they can, they be defended to the very death—such a system is likely to brace and develop intellectual vigour. And a system which puts upon each member of the Church the responsibilities of Church life, training him to do the work that may best fit his powers, to form and express his opinion upon all that concerns the welfare of the Church, to accept with courtesy and forbearance the opinions of others, and in all things to make his individual stock of ability or experience available for the general well-being—such a system, again, has emphatically in it the making of robust and unselfish lives.

Congregationalism, moreover, presents, as I venture to urge no other ecclesiastical system does, the realization of the family idea in Church life. The very foundation of our existence as churches is that we all are brethren, with One as our Teacher, One as our Father, One as our Master, even the Christ (Matt. xxiii. 8-10). We belong to one another as Christ's gift of each to all, according to the words (Acts ii. 47) "The Lord added to them (or 'to the Church') day by day those that were being saved." We belong also to one another as the voluntary and hearty gift of each by himself for the service and welfare of all, even

as the Apostle Paul speaks of the Macedonian Christians (2 Cor. viii. 5) "First they gave their own selves to the Lord, and to us by the will of God." There is no place in such a system for any assumption, whether of a cleric who would fain have "lordship" over our faith, or for a lay Diotrephes who "loveth to have the pre-eminence among us." Nor is there any place for faction, however diverse the opinions and judgments of those who compose the Church. Nor, again, is there any scope for the selfishness which looks upon "joining the Church" as desirable mainly because it will "do us good"—a motive which I think I am right in saying is nowhere in the New Testament suggested or sanctioned. No! if Congregationalism be faithfully adopted and loyally followed, it will ensure that we serve one another as brethren, each content to take the lowest place, and rejoicing in the exaltation of others, that we sympathize with one another as brethren, each bearing the burdens of the rest, and that we work together as brethren, not seeking to be ministered unto, but to minister, even as the Son of man, who gave His life a ransom for many. And it is because I believe Congregationalism well adapted to secure such results that I am a Congregationalist.

Yet another reason. To my own mind the *beau ideal* of government is not that of an individual, nor of a class, but of a free and independent people—in fact, national self-government. It is very possible that the one or the few, inheriting the experience of centuries, and versed in the art of ruling, may make better laws and devise better measures than the many. But this advantage is, I think, almost infinitely outweighed by the far richer benefit of a whole nation being free to appoint its own rulers, to make laws for itself, to shape its own fortunes, and to discharge all the high responsibilities attaching to its freedom. It is this democratic aspect of Congregationalism that fascinates me not a little. Our churches are self-governing communities, independent of all outward control, and absolutely free to carry out their sacred mission to the very best of their judgment. True, we have as our King, unseen but ever present, the Lord Jesus Christ Himself. True, also, we have in the midst of

us, for consultation and guidance, the Holy Spirit, revealing the will of God, and leading us into conformity therewith, whenever we reverently seek Him and submit to His ruling. But as visible corporate communities, our churches are democratic. Each brother and sister welcomed into fellowship has a voice in council, a share in decision. Authority attaches not to caste, or rank, or class, or even to office in itself, but to experience and wisdom and sense and spirituality, and it is often found that those who have not yet attained to these are willing to yield with all readiness to the wishes and counsels of those who have. And in the exercise of this self-government, our churches are independent of State authority, Ecclesiastical Courts, Assemblies, or Conferences. It is possible that therein they may lose somewhat in order, in quiet, in power of organization, in efficiency of action. But I hold that, on the other hand, they gain immeasurably by the solemn responsibility which attaches to each individual Church member, and to each single Church. The laws made are by the hearty assent of all; the work is done not *for* but *by* the assembly of believers—the officers are not imposed by superior authority, but freely chosen by their fellows and brethren. I can conceive no nobler form of Church polity and life. Therefore am I a Congregationalist.

Two remarks need to be added. First, I have been assuming throughout that by Congregationalism is meant the gathering together into Christian fellowship those who profess to have been saved by Christ, and who signify the same by this public association with men and women like-minded. The very modern, and perhaps somewhat extending practice of allowing a share in Church government to those who pay a certain sum for seat-rent, whether or not they profess to have yielded themselves to Christ as their Saviour and Lord, I hold to be a distinctly retrograde and unspiritual step. Our fathers did not contend for the privileges that we enjoy, nor have we ourselves thought out these principles with searching of the Scriptures and with prayer, that we may now sell them for so much per annum. Interest in a certain ministry gives no manner of right to rule in the

the Church of God. The pecuniary contributions of a wealthy man who knows not whether he is converted, or at least declines to make open confession of it before men, are not to be accepted as a full discharge of the obligations that belong to him even as to others. If our churches do not jealously guard this sacred principle that lies at the very basis of their constitution, they may become ecclesiastical congregations, but they will cease to be Congregational churches.

Secondly, it may be said that I have been sketching ideals, which are miserably belied by the realities prevailing almost everywhere. My Congregational churches are in Utopia, not in Britain. Here, at least, there is often strife instead of forbearance, arrogance for meekness, unwisdom in council, defect in action. Self-government has repeatedly proved a failure—independence has spelled ruin.

Ah ! but a man's reach should exceed his grasp,
Or what's a heaven for ?

It is well that our churches should keep before them the lofty ideal interwoven with their very being. Their start may be but lowly, and their present works poor and imperfect, but surely, if gradually, they are being built up after the plans of the Divine Architect. His consummate skill will in due time remove these defects which are now so conspicuous, and will make manifest the design now hidden. It is for each Church member to take his part in translating theory into practice. Let him with devout zeal and brotherly love lay himself upon the altar as a consecrated offering, and there will be no fear as to the future of our churches. They will go on from strength to strength. The beauty of the Lord will be ever upon them. The work of their hands will be established upon them. Dreams will be far exceeded by the realities, and the ideal will be transformed into the actual of a Divine and eternal glory.

Had I a tongue in eloquence as rich
As is the colouring in Fancy's loom,
'Twere all too poor to utter the least part
Of that enchantment.

Edgbaston.

VII.

BY REV. J. HIRST HOLLOWELL.

A MAN'S answer to this question cannot be merely a piece of autobiography. When he first became a Congregationalist he may not have perceived, or, if he perceived, he may not have appreciated, all the reasons which now govern his attachment to Congregational Church principles. A man should grow in his power to apprehend the significance of familiar principles, just as he should grow in his readiness to yield obedience to familiar laws of duty. If twenty years of Congregational Church life do not make a man a better Congregationalist than he was at the beginning of that time, they will probably leave him a worse one.

Before answering the question let it be distinctly understood what kind and class of reasons we have to adduce. We do not cleave to Congregationalism for secular advantage, for social flattery, for a quiet life, or for artistic gratification. We are not Congregationalists in order to lighten our burdens of financial responsibility, or because we are anxious to win that sweet but perilous reputation which makes all men speak well of us.

Our congregational music, our architecture, our social standing, our collegiate culture, our intimacy with universities, may be improving, and doubtless are; but no "London Penny Guide" has yet advised visitors to town to take a "Favourite" omnibus in order to be dropped at one of our churches for the week-day "Anthem"; and none of our churches, temples, or tabernacles has ever yet filled the spectator with the joy and the awe which are inspired by Ely, Peterborough, or Lincoln. We grant this without a blush. Our love is for Jerusalem, and not for her masonry. Grand architecture would not make us Mohammedans, Buddhists, or Romanists, and it can never make us State-Churchmen. Even though our Jerusalem should be like that of the son of Hachabiah, when, with sad face, handing the cup to Artaxerxes, he described "the city, the place of his fathers' sepulchres, lying waste, and the gates thereof consumed with fire,"—even then we would

not forget her, or be ashamed of her lot. God forbid that we should attempt the farce of trying to be Congregationalists for any reasons less weighty or less noble than those which follow. God forbid that the feeblest free-churchman amongst us should ever sink to the degradation of the young barrister, who, in asking a friend to do something for his professional advancement, added the caution, "*On no account mention the fact that my father is a Nonconformist Minister.*"

Why am I a Congregationalist?

I. *Because Congregationalists teach that only Christians should be Churchmen.*

Christians—not subscribers, parishioners, residents of the neighbourhood, as such—ought to form, and alone can form, the Church. If the Church is the Saviour's body, then they in whom the Saviour's spirit resides must constitute the Church. Moreover, the work of the Church just as imperatively requires that Christians shall arrange for it and accomplish it as the constitution of the Church requires that Christians shall be its members. How can men rightly arrange for the worship of Christ, for the teaching of the Will of Christ, or for the sending of the missionaries of Christ over the world, unless they themselves are Christians?

II. *I am a Congregationalist because every Christian should confess Christ.*

It is true that confession of Christ is called for by other than Congregational bodies, but I prefer the manner of the Congregational confession, while many Churches require no confession at all worthy of the name. To become a member of a Congregational Church I must make my faith and purpose known to some minister or fellow-believer, and afterwards to the members of the Church collectively. I must be chosen a member by those best able to judge of the correspondence between my profession and my life. I am welcomed by name to the Lord's Table, before the symbols and solemnities of which I again, by word, or silently by my very presence there, make renewed confession of Christ. All this is asked of me by Congregationalism, and it is not too much. I need to make the confession;

others need the help they derive from witnessing it ; and love and gratitude prompt it as my "reasonable service."

III. I am a Congregationalist *because Congregationalism vindicates my right of personal access to God.*

Of course there is no natural right of access to God, but there is a way graciously opened in Jesus Christ ; and that way Congregationalism declares to be open so that "no man can shut it." By the very terms and nature of my Church membership I am in communion with Christ, and have access unto God. I want help from instruction and example in realising all that is implied in this relationship ; but the relationship exists. The functions of a sacerdotal priesthood are no conditions of its possibility. Congregationalism makes my right of access to God through Christ the condition of the existence and authority of the Congregational Church, and so it may be said to vindicate that right in a manner the most emphatic.

IV. I am a Congregationalist *because I believe in the local not less than in the universal Church.*

The same spiritual relations which make all believers one body in Christ, make the associated believers of a village, of a city, of a suburb, or of a neighbourhood, to be a Church, as we know that similar societies of believers were Churches in apostolic times. Why should we have to cover the map of England or of the British Empire before we can find a Church ? We can find it in the next street.

Though poor be the chamber,
Come here and adore,

for the Lord is in His holy temple: He is to be found dwelling within the hearts He has attracted and united to Himself. His presence is assured to them ; His authority is carried by all decisions derived from His inspiration ; and the reverence which would be paid to Himself is in part due to their assembly, their character, and their prayers. Everywhere Congregationalism finds a Church, because everywhere it finds men and women associated in Christ.

V. I am a Congregationalist *because Congregationalism allows and requires free examination of Scripture.*

When I make my confession of faith in the Scriptures, as a revelation of God, of a Saviour, of the Divine Spirit, of the eternal laws of righteousness, and of the perfect life of love, Congregationalism bids me, upon the rock of this confession, build my churchmanship and my character. It makes me responsible for improving my discernment of the truth, and for enlarging my obedience to the Word of God. It found me at the Master's feet, and it leaves me there, with liberty to gaze upon Him for myself, and to "grow up into Him in all things who is the Head." Congregationalism has elaborated no creeds, or directories, with the view of expounding, for an ignorant laity, the whole significance of the Bible, or of the person and work of the Lord Jesus. It appoints pastors and teachers, but this only to stimulate and aid the believer's personal research into the deep things of Christ. It does not put to our lips the quintessence of the Bible, drained off by many ages and processes of learning, as a better thing for us than examination of the Word of God by ourselves. On the contrary, it bids us drink of the first fountains, with open minds and hearts. Open minds and hearts—not to twist, darken, or reject Scripture, but open to learn more, to yield a deeper reverence, to discover profounder harmony, to offer a holier worship, to assimilate more of the living Christ into our own thoughts, affections, and actions.

VI. I am a Congregationalist *because Congregationalism offers me family fellowship with Christians.*

It is not enough for me to be a redeemed unit. I want to be redeemed in my Father's house. "For my brethren and companions' sakes I will now say, Peace be within thee." Why should accident, wealth, or community of secular calling and taste, fix the bounds of my fellowship with men? If I am forced to have fellowship with them in the lower walks of experience, let me have fellowship also in the highest. Let what they are to Christ, and what Christ is to them, be to me a compelling reason for friendship, society, and co-operation. What better introduction can a man have to intercourse with me than the

fact that he is in daily intercourse with Christ. If money and politics can make a club, let faith and love for Christ create infinitely higher forms of association. Let me meet with Christ's friends, worship with them, devise with them the best modes of expressing our common faith in Christ, concert with them measures for restoring lost humanity to the fellowship and life of God. It is not enough of fellowship to bow together in the congregation, or to make a common sign when a priest lifts the host towards heaven in pretended sacrifice. Congregationalism offers me what I want—a brotherhood, a home, a family-life, a "Father's business" to engage my utmost practical energies for good.

VII. I am a Congregationalist *because Congregationalism gives all members of the Church a share in its authority and government.*

The Church member is not an empty vessel held out to receive priestly grace, or even Divine grace. He is, in His own sanctified power and judgment, part of the power and authority of Christ over His body, the Church. The Church member is a factor in Church government because he has subjected himself in love to Christ's government. He is qualified to transact the business of the kingdom of Christ because of the great transaction already accomplished in his own heart with Christ. He is in the Master's confidence, and possessed of the Master's own solicitude and spirit. It has become possible therefore for the Master to commit government into the hands of a servant who has been admitted to become a friend. Congregationalism holds every Christian responsible for a share in the authority and government of the Church.

VIII. I am a Congregationalist *because Congregationalism extends the priesthood of the Church to every Christian, and raises that priesthood to a spiritual service.*

The believer and Church member is called to govern, but he is also called to offer sacrifice. "Unto Him that loved us, and washed us from our sins in His own blood; and He made us to be a kingdom, to be priests unto His God and Father." No priesthood is needed, after Christ, to deal

with God on account of man's sin; but a priesthood is needed, and a priestly service is demanded of all Christians, in order to win men to God. How is this to be done? By making known to others the work of the all-atoning Priest, who has passed through the heavens; by exhibiting in our own character the fruits of the Saviour's "one sacrifice for sins for ever"; by offering sacrifice of time, money, ease, friends, and, perhaps, human favour, if, by loss of these, we may but gain our brother. This is the unofficial but holy priesthood of believers. We are priests, not in rites at the altar, but in Christlike activities among men.

IX. I am a Congregationalist *because Congregationalism claims the right to rebuke and to educate the State.*

Among Congregational churches we are all the time including, and for the purpose of this section we must emphatically include, that great Congregational Church which demands the confession of adult baptism. We and they, as Congregationalists, claim to teach the will of God to nations and to municipalities as well as to members of families. The right to do this is inherent in our right to teach anything. It is due to no extravagance, usurpation, or irrelevancy. All the Ten Commandments may be broken in letter, or in spirit, by nations. A cruelty, an oppression, a lie, a theft, an act of impurity, is infinitely more hideous when it is the act of millions than when done by one person. Thus Congregationalists are political because they are moral and spiritual. The only tangible reason a Christian Church can give for not teaching political morality is that it is afraid of offending some of its hearers. Financial expedencies silence the oracle. As for Congregationalists, they do not believe in, and therefore do not teach, departmental morality. All public duty is moral, and all moral duty is religious. This is our creed, and because of this creed we have "meddled" and been "mixed up" with politics for three hundred years. We are still witnessing for justice in government, and we are not ashamed of the results of our prophesying to kings and parliaments in the years that are gone.

For these, and for other similar reasons, Congregationalism appears to me to be the best organization of the Church: best for doctrine, for liberty, for ministry, for fellowship, for responsibility, and for educative power.

THE ENTHUSIAST.

A STUDY OF MODERN LIFE.

CHAPTER III.

WE belong to a sensation-loving generation. Seldom, if ever, have there been more people of the old Athenian type continually seeking after something new, and ready to extend a friendly welcome, which may speedily and easily pass into an enthusiastic admiration to any one who undertakes to satisfy that craving. The idle and the very busy alike are open to this kind of influence—the former seeking relief from the weariness and *ennui* of an aimless existence; the latter pleased with a temporary diversion from the strain and pressure of a life all too heavily weighted with care and toil. Both these classes are numerous to-day, possibly more numerous than at any previous time. We have the leisured class and those who are eagerly pressing forward in the hope of gaining admittance to its select circle. But even these are not the only people who are incessantly crying out for something new. The spirit of the age is progressive, and strong as are the conservative forces at work, they fail to put any decided check upon the dominant tendencies. Indeed, Conservatism itself is so much afraid of being found out of touch with the times, that it is continually found identifying itself with the most extreme movements, and rushing into a wildness and extravagance from which Radicalism, based on principle rather than impulse, would shrink. The Tory democrat is an illustration of this in the political, the Calvinistic and High Church patrons of the Salvation Army in the ecclesiastical, world. The for-

mer unfurling the old Tory flag and boasting that it is bluest of the blue, will advocate revolutionary changes which would have made the hair of the philosophical Radicals of the last generation stand on end.

The Puritan patron of the Salvation Army is not less remarkable in his way. He has been all his life a stern opponent of the sensuous, or even artistic, element in public worship. He has regarded with an impartial hatred, architectural ornament in the buildings and musical additions to the service. The three plain hymns of fifty years ago have been, in his view, the very ideal of a musical service, and everything beyond them was a dangerous innovation, if not much worse. Mr. Sankey reconciled him to the introduction of solo performances, much to the secret amusement of those who were familiar with the declamations of his class against chants and anthems, and indeed against all singing in which the congregation could not all unite. But Mr. Sankey's solos are extremely mild by the side of the extraordinary novelties of the Salvation Army, which is nothing if it have not a band capable of making a noise sufficient to awaken a neighbourhood. "When we first came here," said one of its officers at a meeting in a small town in the West, "we had only a cornet; blessed be the Lord, we have a brass band now;" and the responsive "Hallelujahs" of the congregation indicated that in their view a brass band was one of the surest marks of the Divine favour as well as one of the most essential instruments of their work. The acceptance of a practice so contrary to every Puritan idea and tradition by those who hitherto have been conspicuous for their zeal on behalf of all the ideas and practices of the fathers, is itself a sign of the times. But it becomes even more remarkable when viewed in connection with the general plan and method of the Army. The organization of an Army with its sham titles and ridiculous phraseology might have been expected to meet only with the stern condemnation and resolute opposition of men who had been accustomed to walk in the good old ways of decorous sobriety. But it has been quite the opposite. Even sober-minded Friends, who hate

war so intensely that they object to the drill lessons in Board Schools as tending to develop a martial spirit, have not been alarmed by the striking appeal to military instincts in connection with the ministry of the gospel of peace, and the scruples of rigid Puritans have been silenced by the plea that even the proceedings which to many seemed grotesque and unreasonable might be suited to the changed conditions of the time, and be productive of good.

At the root of it all is a recognition, reluctantly and perhaps unconsciously made by many, that the craving of the age for novelty and sensationalism must to some extent be met. It would be out of place to discuss here at any length the merits and demerits of this view. Sufficient for our purpose that it exists, and that few were more alive to it than our hero, Ernest Baring. Let it not be supposed, however, that he was a mere adventurer who, on looking at the tendencies of public opinion, just as others do at the signs of public events and the probable fluctuations of the markets, prepared himself to profit by them. From this self-seeking he was absolutely free. Nor was he a weak and excitable dreamer, with excellent intentions, but without definite aims, carried along by the influences of the hour, without thinking whither he was drifting. As little was he of a mere iconoclast, who hates everything old for no better reason than because it is old. On the other hand, he had none of that foolish reverence for antiquity which is one of the most formidable hindrances to true progress everywhere. He was not one to acquiesce in anomalies and wrongs simply because they were established and could not be got rid of without an effort. He was, to say the least, disposed to regard all established institutions and practices with at least as much suspicion and jealousy as older and more conservative men show to all that is new. He had lofty aspirations, generous impulses, broad and kindly sympathies, and, what was of at least as much importance to his success, a courage which nothing could daunt, and a spirit of self-sacrifice which never stopped to count the cost when the true and the right demanded his service. A man of this temper was sure to be impatient of those who move

more slowly, even if they move at all. The hesitations of prudence he was perhaps too prone to hold in contempt, while those who suggested them were regarded by him as pedants and bigots, who must be swept away by the mighty forces of a young generation, glowing with ambitions far too high and noble to be hindered by the cavilling objections of prosaic thinkers who could not emancipate themselves from the fetters of hard fact and reasoning. A lofty scorn of facts, which cannot be made to fit in with his ideas, is not peculiar to innovators, but is just as likely to be found in those who are at the opposite pole of thought. One of these latter class, in discussion with a friend, who was asking him whether he had ever seriously considered the meaning of a prayer that the weather might be in accordance with his own convenience at the particular time, quietly observed, "Ah! I see you are one of those people who believe in the laws of Nature." "Unfortunately," was the reply, "they have an unhappy knack of compelling me to believe in them." But, as might have been predicted, the answer failed to show the man the absurdity of his own suggestion, that the "laws of nature" existed only in the imagination of the believer in them. Ernest Baring would have treated such an assertion as a sign of nascent idiotcy, and yet it was only an indication of a spirit which had a strong resemblance to his own. "So much the worse for the facts," was the secret thought of both, when their path was crossed by these intractable barriers.

He was as impatient of the slow processes by which more calm and sober minds arrive at truth as he was of the methods which are necessary to secure for that truth, when found, the faith and obedience of the world. He leaped at conclusions, and wanted to sweep others along with the same impetuosity, and at the same speed. Even this might have been tolerable had there been more constancy and steadiness in his modes of action. But he was liable, as such natures always are, to be powerfully affected by the circumstances of the time, and occasionally to commit himself in ways which in calmer moments he must have regretted.

But he never faltered on great questions of principle, and his instincts were as true as his impulses were generous. He had an honest desire to do good, associated from the first with a feeling which became stronger as he acquired popularity and influence, that he had hit upon the one right method of attaining the end. Of course he acknowledged no leader, and was prone to lecture all leaders in turn, in a style which suggested that their one first and chief duty was to follow him.

Ernest was thus evidently marked out for a dashing, popular writer, his very defects being qualifications for his work. Had his mind been better disciplined and more trained to look at all sides of a subject, he would often have been restrained by hesitations which would have made his utterances less trenchant and therefore less impressive. The thoughtful reasoner, who sees the limitations of his own arguments, and is affected by them to a larger extent than he himself understands, produces the greater effect on minds of a type like his own, his very candour helping to deepen the impression; but the dogmatist, who speaks as though a doubt as to the weight of his argument would be a sign of folly or wickedness, has more authority with the multitude. Abiding influence may dwell with sober-minded wisdom, popularity with the passionate earnestness which speaks that which it feels to be true, and speaks with no uncertain sound. Ernest Baring never had a doubt about himself, and as a consequence there were numbers who shared his confidence. He who has come to believe that he is on the side of right has made one conversion, without which it would certainly be impossible to make any other.

Let it be said, on behalf of our hero, that his self-confidence, as some deemed it, was the result of an unquestioning faith in the righteousness of his own cause quite as much as of conceit of his own personal wisdom. He trusted to his moral instincts much more than to any process of ratiocination. He was of a broad and sympathetic spirit, with a resentment of injustice that at times became almost fierce in its intensity, and as his perceptive faculties were

singularly clear and far-reaching, he generally reached sound conclusions. A shrewd friend once said of him, "Ernest generally gets to the right point, but how he reaches it I am unable to understand. While I am climbing up, step by step, slowly and patiently, he is already at the top. I do not often differ from the results, but as to the processes by which they are reached, he is a mystery. In other words, Ernest depended upon intuition more than upon logic." The judgment was a true one. What he was, he was in virtue of a mind singularly active and alert, and a generous nobility of soul which helped him to go straight to the heart of a subject. He could not help speaking dogmatically, but in his apparent dogmatism there was neither arrogance nor bigotry, but simply profound conviction baptized into strong feeling. But, as a matter of course, he was misjudged. His faults were on the surface; but the majority do not look below the surface, or, if they do, it is with the expectation of finding things worse than they seem. They were regarded not unnaturally as indications of character. The misconception was not surprising, and it must be admitted that he did very much to justify it. It may be, indeed, that these idiosyncrasies, offensive as some of them are, contributed largely to his early success. The world will not listen to one who does not speak with an air of authority, and while more thoughtful men marvel at the assured certainty on every, which they themselves vainly seek to attain on any, subject, the masses are impressed by one who inspires trust by his own confidence that he is right. It is the misfortune of this tendency that it grows by that which it feeds upon. The applause of the unthinking confirms a man's belief in himself. He is expected to give his opinions on every subject, whether he has given it special consideration or not, and he is tempted (indeed, as his influence extends, he is all but compelled) to deliver himself on all questions with the same air of assured wisdom. This was the case with Ernest at a later point in his career, but as yet these evil influences had not begun to work. He was full of the fervour of youth, always unable to estimate the exact force

of practical difficulties, and therefore prone to misjudge those who have to grapple with them, too scornful of all counsels of moderation as prompted by cowardice, ever impetuous and impulsive, but with a freshness of thought and feeling which not only atoned for many an error, but which excited the admiration of all generous observers.

To sum up in a word. Ernest was an enthusiast, and an enthusiast of a high type. The inspiration which political zealots found in Voltaire and Rousseau had come to him from the New Testament, and especially from the life of Christ, and, instead of the vapouring about the rights of man in which democrats loved to indulge, he was fond of insisting on the demand of Christian brotherhood. The root principle of his life was loyalty to Christ, to whose will he humbly sought to conform all his actions. His religion was not a mere hereditary sentiment or profession, but the fruit of a deep experience, involving not a little anxious thought and mental struggle. The spiritual history of a man of his calibre was pretty sure to have in it something distinctive and real. He was not one to drift into a mere formalism, to be found in Dissenting chapels as well as in Anglican Churches or Romish cathedrals, and to fancy that he had thus become a Christian. The danger lies very near all who are educated under Christian influence, perhaps nearest of all to the children of ministers. They are expected to profess themselves Christians, and are possibly led to do so without realizing what that profession means, and without any of that living faith in Christ which would make it a reality. At the best, religion in such cases is a mere veneering of the character and life, which is only too easily brushed off, or which, if it is retained, only hides the unbelief and worldliness which lie beneath. Man is ever too prone to put the form in place of the spirit. The conscientious Dissenter, who is ready enough to criticize the Ritualist, with his strange taste for ecclesiastical millinery and his weak rantings about angelic priests and seraphic choristers, or the ignorant devotee of Rome, as he tells his beads or mutters his Paternosters, is all unconscious that there may be religious services of his

own which, though more simple in outward character, are, perhaps, even more lacking in heart and earnestness. And the more spiritual a system is in theory, the greater the evil when, in practice, it is debased to a mere form as hollow as it is pretentious.

Ernest, it need hardly be said, was free from this, which may not unfairly be regarded as the worst of all faults. Whatever else he was, he was always genuine—genuine and true to the core. He understood—no man better—what was meant by a Christian profession. The idea that the only obligations it imposed upon him would be fulfilled by a decent and respectable life, to which was given a certain flavour of sanctity by an attendance upon the worship of the Sunday, more or less regular—an occasional, possibly very occasional, visit to a prayer meeting—contributions, more or less liberal, to the chapel and its societies, and, in general, a certain amount of apparent interest in the progress of the denomination or the success of missionary societies at home and abroad, would have been scouted by him as a travesty of the teaching of the New Testament. Hating or scorning unreality everywhere, he hated it most when it intruded itself into religious life. “They that worship God must worship Him in spirit and truth,” was a very favourite saying with him. An admiring and diligent student both of Carlyle and Ruskin, he had imbibed from the one his intense hatred of shams, he had learned from the other that there could be no beauty in the absence of simplicity and truth. He believed implicitly in the need of conversion, and he believed also that he had himself passed through that great spiritual renewal. With an invincible antipathy to some of the distinctive doctrines of Calvinism, he was always offended by scornful and depreciating attacks upon a great man and noble system, which, in his view, the critics were unable to measure or appreciate. “Calvinist,” he would say, “yes, I cannot help being a Calvinist, for I know of no system which has so clearly and fully taught the close relation of man to God. I find in it what I find nowhere else in the same clearness and completeness—the reality of a Divine life in the soul, in the

absence of which religion is a mere form." He was specially fond of Carlyle's remarkable passage in the life of Cromwell, describing the conversion of the great Ironside, and would sometimes cite some of its expressions with a glowing fervour, which showed how deeply they had moved himself:—

His deliverance from the jaws of eternal death. Certainly a grand epoch for a man; properly the one epoch; the turning point which guides upwards or guides downwards him and his activity for evermore. Wilt thou join with the Dragons; wilt thou join with the Gods? Of thee, too, the question is asked—whether by a man in Geneva gown, by a man in four surplices at Allhallowtide, with words very imperfect; or by no man and no words, but only by the Silences, by the Eternities, by the Life everlasting and the Death everlasting.—“Ah,” he used to sum up:—“Oliver was henceforth a Christian man, believed in God, not on Sundays only, but on all days, in all places, and in all cases. That is my religion. That is what I desire to be; alas! what I feel I am not.”

The man who so put the great question to him that he heard it, and so heard that he could not forget or turn aside, was a ministerial friend of his father's, Mr. Bright. The two ministers were very differently constituted, and Mr. Baring was considerably older than his friend, but they were nevertheless close intimates, and a frequent interchange of visits was one of the chief enjoyments in the life of both. Mr. Baring was singularly hospitable, not only to men, but to ideas. A friend could hardly come to his house too often or stay too long, and the pleasure of a visit was not lessened by the fact that it was diversified by a good deal of friendly discussion. When Bright first became pastor of the Church in the neighbouring town of Melmerby he was a high Calvinist, and as such was selected by a Church whose leading spirit had imbibed extreme Calvinistic views, and was extremely zealous on their behalf. Men of his stamp are rare indeed at the present time, though they may still be occasionally found in the Yorkshire dales. They, we were recently assured on high authority, form a not insignificant element in the Plymouth Church, and are scattered over the New England States in

numbers which would surprise us. Mr. Bright was just to the mind of the good Calvinist deacon, who was, in truth, himself the Church at Melberby. He was a young man of exceptional gifts, combining in a rare degree intellectual activity and acuteness with great oratorical power. An additional recommendation to the favour of the deacon was the fact that he had not passed through a college. He was a "God-made minister," to adopt the old Calvinistic phrase, which, in this case, was singularly true.

Seldom was a man more distinctly marked out for his work. With a fervid nature, an intense love of truth, a vigorous intellect, a sympathetic heart, and great power of speech, he was the very man to awaken the consciences and touch the hearts of his hearers. Even in the early days of his ministry, when his Calvinistic views were still in the ascendant, his appeals to the unconverted had a force, a cogency, and a pathos which made them telling. But his heart was too strong and too broad to be long cramped by the fetters of an extreme Calvinism, and he gradually emancipated himself from its exclusiveness, while still retaining, in all their intensity, his strong Evangelical convictions. It was while he was in a state of transition that he preached the sermon to which Ernest Baring attributed his religious decision. According to his account, it must have been a remarkably convincing discourse, one of those thorough and searching appeals to conscience which cannot be answered, and which it is all but impossible to resist. "Come now, and let us reason together," was the text, and, as Ernest said, it was a reasoning so clear in its arguments and so resistless in its conclusions, yet so terrible in its import, that he himself trembled under its vivid pictures and its thrilling appeals. It addressed itself not to fear, but to the sense of righteousness in the soul. Many years afterwards Ernest said that he never heard but one other sermon which could compare with it as a pleading on God's behalf addressed to men who would have turned away from Dantesque pictures of the terrors of the lost. The other was from Mr. Kelly, so long a faithful minister in Liverpool, and was on the text, "That every mouth should be stopped, and the whole

world become guilty before God." According to Ernest, that text was an exact description of the state in which these two sermons left him and others of a kindred spirit.

Mr. Bright's sermon, at all events, was a turning-point in his career. The well-disposed, amiable, but somewhat wayward and uncertain boy became a sincere and devoted Christian, sometimes offending old-fashioned people by his discontent with old forms and practices which seemed to have lost their reality, and consequently their usefulness, but still winning affection by his evident goodness, and often carrying others away, almost despite themselves, by his contagious ardour. Enthusiasts are born to be troublesome, and it is only in the order of things that those whom they trouble should be annoyed. Nevertheless, it is good for them that they be troubled. One of the greatest calamities which can overtake a Christian Church or an individual is the coming of a spirit of ease and self-satisfaction which induces a shrinking from the conflict, without which it is simply impossible that the world can be won for Christ. The New Testament keeps the idea of struggle constantly before the mind. Its prizes are held out to "him that overcometh," and among those who are marked out for condemnation are the fearful and the unbelieving. Yet the Christian soldier who hears the Master's call and girds on his armour that he may obey it, resisting, if occasion demand, even unto blood, striving against sin in the world outside as well as in his own heart, receives but scant recognition even from his fellow-soldiers, and may think himself fortunate if he escape reproach from those who pride themselves on being men of peace. It is well for the cause of truth that there are men who, like Jeremiah, are born men of war, and who—though with him they cry, "Woe is me!" and would fain escape the obligation—still yield to the Divine necessity. Ernest was one of these. He had early learned to

Cease from man, and look above thee:
Trust in God, and do the right.

CHAPTER IV.

The course of a man of our hero's character and temperament was certain not to be calm and monotonous, was not likely to be free from incessant trouble and difficulty. At school he was a favourite, for his brightness and amiability won the good opinions both of his teachers and school-fellows, and yet he was continually getting into scrapes. If there was any quarrel or dispute, he was certain to be in the thick of it, and always on the side of the weak. If a protest had to be made against a piece of favouritism on the part of any of the masters, or some real or supposed invasion of the privileges of the boys, on him the unwelcome duty was sure to be imposed. When it is added that his views were often somewhat original, and his modes of acting very erratic, it will be easily understood that he was one of the characters of the school, and that he came in for his full share of school penalties. Still no one thought the worse of him for any of his escapades. They were free from any taint of vice, and though they often showed a good deal of waywardness, that was the worst fault with which he could be charged. Of the smaller boys he was an idol, and the pet aversion of the bullies and sneaks who, unfortunately, are to be found in all communities of boys as of men. His school-life as a whole would have been regarded by many as lacking in brightness and joy, but he never seemed to feel it himself. Apparently he found a pleasure in the stir and conflict in which he was immersed. He was grateful for kind words and deeds, and did not greatly concern himself about the trials through which he had to pass.

When he left school his own views and those of his father in regard to his future were equally indefinite. As he had run a brilliant course, it was assumed that his destination would be one of the professions, and as he had specially distinguished himself in elocutionary exercise, and had won his way to the first place in the debating society, it seemed most probable and fitting that he should select the bar. But the difficulties in his way were serious.

His father's means were as narrow as those of Dissenting ministers in small country towns still are, and Ernest had a strong aversion to being a burden upon him. It was not necessary, however, to come to a final decision at once, as he was still young, and, even if he ultimately resolved to try his chances at the bar, might wisely defer his entry upon the necessary preparation. He was glad, therefore, to accept the offer of a junior mastership in a large private school at Melmerby, of which Mr. Winder was Principal. Mr. Winder was a friend of his father's, and had often shown a kindly interest in the boy, whom he was glad to engage as assistant. Ernest, on his part, with his natural self-reliance, welcomed the opportunity of providing for himself, and especially as he was promised leisure for the prosecution of his studies.

Mr. Winder belonged to a class of schoolmasters which has passed away. They were men who trusted to their native intelligence rather than to wide culture, and whose success was due more to their shrewdness and common sense than to any particular qualification for educational work. They were clear-headed, strong-willed, industrious. They prided themselves upon their discipline, which was very stern, but certainly had the merit of success. If their attainments were very limited, it may be pleaded on their behalf that the little they knew (and it was often very little), that little they knew thoroughly, and were extremely careful to teach with the same thoroughness. They were indefatigable in grind, and in consequence their pupils often appeared to considerable advantage, so far as knowledge of the rudiments was concerned, when compared with the alumni of institutions of greater pretension. A distinguished writer of the day, who won considerable distinction at Rugby and Oxford, once told us that he owed more than he could repay to one of these schoolmasters, who had drilled him so thoroughly in his Latin grammar, that when he entered Rugby he found himself ahead of the competitors who had come from Grammar Schools. No doubt his teacher was one of the superior members of a class in which, it must be admitted, were to be found many who would never

have been allowed a place in the profession, had the State exercised any control. Still, even the inferior men amongst them were generally efficient in some degree, even though it might be only in the "three R's," with considerable allowance, however, for the Readings, which was often not their forte.

Mr. Winder was at the head of his class. He was a man of real talent, which he had put out to the best advantage. A scholar from Oxford would probably have detected faults in his classical pronunciation, but in solid attainment he would easily have distanced many of these academic prigs. Being a Nonconformist he had not enjoyed the benefits of University training, and those who had thus been unfairly privileged would, with that beautiful courtesy characteristic of all kinds of aristocracy, probably have said that his scholarship wanted that finish which they and their associates alone are qualified to impart. For all that, he was a competent scholar as scholarship went then. He liked learning for its own sake, and there was nothing he enjoyed more than classical study. It was fine to hear him declaim a passage from Cicero or Demosthenes, or recite some favourite extract (the catalogue of the ships was what he loved best) from the Iliad, or quote some aphorism from Horace, who was one of his constant companions. He had a real pleasure in teaching what he knew, and never was more happy than when he had around him a class of bright, intelligent, and industrious boys.

He was a Nonconformist, and exceedingly firm in the maintenance of his principles. But so high was his reputation as a teacher, that Churchmen and others, without any distinction of denomination, sent their children to his establishment. "I can't tell what comes over the man," said Eldon, a flaming Tory, who was Town Clerk of the borough, after Winder had been making a speech in support of the Radical candidate of the day. "There he goes, talking the maddest rubbish, and yet I can't get a better teacher for the boys. But I have made up my mind not to stand it any longer." Still he did stand it. He had made

the same threat so often, that the friend to whom he uttered it only laughed. The worthy Tory was greatly excited, for Winder was the leading spirit of the Liberal party, and it was he who made a Tory victory impossible. But his wrath subsided in face of the impossibility of finding another school to his mind. "Well, well," he would say, as his calm returned, "he would get rid of the House of Lords and the Church, but I never knew any one who could make boys learn their '*propria quæ*' as he does." There was no want of will to boycott him, but his own intrinsic merit bore down opposition.

THE PAROUSIA.*

REVIEW FROM THE "PRESBYTERIAN REVIEW," BY
THE REV. DR. BRIGGS.

THE author of this valuable book is pastor of a Congregational church in London. He published the first edition of his work anonymously, but has now yielded to the advice of his friends, and added his name to the title-page of the new edition. It was my privilege to know the author, and to read his first edition in the light of personal acquaintance. It was then my opinion that he had made the first thorough study of New Testament prophecy with the use of correct principles of exegesis. I have used the book constantly since that time, and have just completed the reading of the new edition, and my first impressions have been confirmed. No student of New Testament prophecy can afford to do without the wealth of knowledge that this book will give him. It is easily worth all others that have been written on the subject. I give this opinion notwithstanding the fact that I cannot accept the theory of the Parousia that dominates this book. I shall not

* *The Parousia.* A Critical Inquiry into the New Testament Doctrine of our Lord's Second Coming.

take any further space in setting forth its merits, but devote my attention to a criticism of the theory.

The new theory of the Parousia is that the second advent of our Lord, and all the events connected with it in New Testament prophecy, took place at the destruction of Jerusalem. This theory puts many of the passages of the New Testament in a new light: it brings into consideration the historical circumstances of the prophecies, and their relation to the closing scenes of the great catastrophe of the Jewish nation, and it makes evident that a much larger portion of prophecy refers to these events than interpreters have usually supposed. But after all this has been conceded, the author maintains his theory by doing violence to not a few passages, and by wresting the structure of New Testament prophecy from its Old Testament foundations.

1. This then is the first criticism that we make upon the theory—that it is at war with the Messianic prophecy of the Old Testament. It is significant here that the author limits himself to the prophecy of Malachi, and seeks a basis here because that passage suits his purpose in representing John the Baptist as the herald of the advent to judgment; he refers this judgment to the destruction of Jerusalem and the Jewish nation. If he had studied this judgment scene of Malachi in connection with the entire sweep of Old Testament prophecy he might have come to a different conclusion. We cannot accept this isolated prophecy as the summation of Old Testament prophecy, or a suitable introduction to New Testament prophecy, all the more that it does not contain any reference to the events of the first advent of Christ. Malachi connects the herald with the advent of judgment, he does not see the historical Christ intervening. If this most important history escaped his attention, surely the destruction of Jerusalem would hardly arrest it. Malachi agrees with all the prophets in disregarding intervals of time, and in looking at the great end of all prophecy in its connection with the herald that he predicts.

2. The second fault of the theory is its neglect of the

Jewish Apocalypses and the Jewish Messianic ideas of New Testament times. These cast an immense amount of side light upon New Testament prophecy. These would have shown him that it was not in accordance with even Jewish ideas to limit prophecy so strictly to Jewish affairs. Mr. Russell's interpretation of New Testament prophecy is narrower than the elaboration of prophecy that we find in these Apocalypses.

3. There is an extreme literalness in Mr. Russell's interpretation of the word "near" as used by Jesus, which fails to recognize that the term had acquired a technical sense in the Old Testament prophets, implying that the events predicted were impending, certain to come, and yet uncertain as to time. Mr. Russell's interpretation of *ἐγγύς* applied to the equivalent *קר* would make a large number of the Old Testament prophets false prophets. It would also force us, in a correct interpretation of the New Testament, to the opinion that Jesus and His apostles were mistaken. Mr. Russell offers a very perilous dilemma when he asks us either to accept his theory, and believe that the second advent took place at the destruction of Jerusalem, or else that Jesus and His apostles were mistaken.

4. Mr. Russell in his interpretation of New Testament prophecy fails to make such distinctions as are required by a careful exegesis. He praises Dr. Edward Robinson for founding so much on the eschatological discourse of Jesus referring to the destruction of Jerusalem, and blames him for not referring everything to that event. He also praises Moses Stuart for his literalism, and blames him for not carrying it out to the end. In other words, Mr. Russell refuses to recognize the distinction between the judgment of Jerusalem and the judgment of the nations that these scholars, who were distinguished for their adherence to strict grammatical and historical exegesis, were obliged to make. In shutting his eyes to the prediction of the judgment of the nations, Mr. Russell is guilty of great error. We agree with him that "this generation" refers to the generation contemporary with

Jesus, and that *συντέλεια τοῦ αἰῶνος* means the completion of the age; but these admissions do not help his theory, for he cannot prove that Jesus predicts the judgment of the *nations* in His own generation, and it still remains to be decided whether the age was completed at the judgment of the Jews or at the judgment of the nations. We must protest, moreover, against the limited application of the term *γῆ* to the land of Israel, and of "the nations" to the inhabitants of the land. We admit that *γῆ* is often used in the restricted sense, but claim that the context of the passages under consideration is against the restricted sense. We admit that "*nations*" is used in poetical passages of the Old Testament for the tribes of Israel, and that it is also loosely used elsewhere for the mixed population of the land, but the context decides in every such instance, and the term is to be taken in its wider and more usual meaning, unless the context forces us to a narrower meaning. We claim that in all these passages of New Testament prophecy the contexts force us to a wider meaning. The apostles were commissioned to all the nations of the world, and not merely to the tribes of Israel and the mixed population of Palestine. They preached the gospel to the nations to prepare them for the judgment of the nations.

Mr. Russell also fails to notice the difference between the advent to judgment and the setting up of the kingdom. The latter is predicted in the lifetime of hearers of Jesus, but not the former. These are two different events. The parables of the kingdom teach us that the kingdom will be established, and that it will grow to maturity before the advent to judgment. These are specimens of the neglect of the author to make these distinctions, which were sufficiently evident upon the face of the passages to those who interpret them without the prejudice of a theory, and who do not expect to open all the doors of the mysteries of prophecy with a single key.

5. Another fault in the book is the neglect to estimate the different points of view of the authors of the New Testament. The principles of biblical theology have been

ignored. The differences of the New Testament authors often greatly help to an understanding of their predictions. The author has observed the peculiarity of the Gospel of John in this respect. He notes that not one allusion to the Parousia in the Synoptical Gospels is formed in the Gospel of John. He might also have noticed that the view of the Parousia in this Gospel differs in many important respects. He fails to make the discrimination, and seeks to constrain the predictions of judgment in this Gospel to correspond with the advent scenes of the Synoptists. He does not apprehend the profound spiritual conception of the advent, that is such a notable feature of this Gospel.

6. We have no space to enumerate all our objections to the new theory. We shall simply mention one more. The reader will be impressed with the singularity that the author represents so much of the fulfilment as taking place in the other world, invisible to the inhabitants of earth. He also presumes that many of the most startling events were fulfilled to the eyes of men, without leaving any historical traces of the facts.

If anything is clearly predicted as to Christ's second advent, it is *its visibility*, not to a few, but to all, and that it is to be *upon the clouds of heaven* in the same manner in which He ascended. Mr. Russell's dealing with Acts i. 11 in a single page, and with Rev. i. 7 on half a page, is hardly creditable to him. It is asking a great deal for us to believe that all that is said about the resurrection of the dead took place at the destruction of Jerusalem in the invisible world, that Christ was actually visible on the clouds at that time, and that Peter and James were the two witnesses of Rev. xi., and that they rose from the dead and ascended into heaven in the sight of the inhabitants of Jerusalem. This latter transcends the fable of the Ascension of the Virgin Mary, as the former requests us to believe that the most stupendous events of all prophecy have actually been fulfilled without leaving the slightest trace in human history, and this merely on the ground that they were predicted by Jesus and His apostles ; and

our author claims that they must have been fulfilled together with the other events, or Jesus was mistaken. It can hardly be that the Christian Church has believed for so many centuries in the coming of Christ to judge the world, and in the resurrection of the dead at that time, when these two greatest of all events have been fulfilled already.

Notwithstanding these grand defects in the book, that are caused by the persistent adherence to the new theory, and the disposition to ride it as a hobby through the entire New Testament, the exegesis, as a whole, especially in the Gospels and the Apocalypse, is exceedingly creditable. The new theory is, after all, no worse than many others that have been proposed. And it is to my mind no more objectionable than the Premillenarian theory, which infatuates so many excellent men, and which works mischief in the whole system of Christian doctrine, to which the new theory is the antipodes. We apprehend that the Christian Church will reject both alike, and adhere to its faith in the Second Advent as it is set forth in the sacred Scriptures and in the symbols of the Church."

REJOINDER BY THE AUTHOR, REV. J. S. RUSSELL, M.A.

I AVAIL myself of the courteous permission of the Editor of THE CONGREGATIONAL REVIEW, to offer a few remarks on the foregoing critique of my friend Dr. Briggs. I sincerely thank him for putting his objections in a tangible form, and I set too high a value on his judgment to disregard arguments strongly felt and strongly expressed, and which deserve, as they have received, my serious consideration.

1. I must disclaim having any "*theory*" to support. My sole concern has been to discover "What saith the Scriptures?" I have never consciously strained a passage, or evaded a difficulty. What is called "the new theory" is simply the scheme of Divine truth which evolves itself from the Word of God faithfully and honestly interpreted.

I cannot admit that the prophecy of Malachi is an inadequate basis for the consideration of New Testament

prophecy. It seems to me the natural and necessary starting-point. In fact the first words of New Testament prophecy send us back to the last words of the Old. The message of John the Baptist is the resumption of the message of Malachi. The cry of "the coming wrath" is the echo of the warnings of Malachi. In making the prophecy of Malachi the starting-point of my investigation, I simply take up the chain of prophecy at its last link in the Old Testament, as I was bound to do; nor can I admit that Malachi's prophecy is an "isolated" one, or inconsistent with "the entire sweep of Old Testament prophecy." Compare it, for example, with the terrible commination of Moses in Deut. xxviii. The excursus on "the kingdom of heaven" ("The Parousia," Appendix to Part II.) is a sufficient answer to the charge of neglecting the scope of Old Testament prophecy.

2. Dr. Briggs finds fault with my neglect of the Jewish Apocalypses. I rather take credit for this. I do not deny that some of them are very curious, but they are pure fables and fictions such as St. Paul dissuades Timothy from giving heed to. I prefer not to call such witnesses. Dr. Briggs disapproves of taking the word *ἐγγύς* as always meaning "*near*." This is a point of the greatest importance, and I appeal to the grammatical conscience of all scholars for their verdict. The word occurs thirty times in the New Testament, and in every instance, as I believe, refers to that which is *near* either in respect of time or place. But *ἐγγύς* is not the only word which is used to express the *nearness* of the Parousia. It is affirmed in manifold forms and phrases. Our Lord says, "Know that it is *near* (*ἐγγύς*), *even at the doors*." There are many interpreters who have adopted the dangerous theory that prophets have no sense of the element of *time*; that they see all objects, in the same plane, in a species of Chinese perspective. It is true that the prophet often speaks of the future as if it were present; but when we have frequent, distinct, and reiterated affirmations of an event as "*near*," *at the doors*, to take place in the *lifetime* of persons present, to be *expected*, *waited for*, *watched for*, I ask how it is

possible to disregard such express and constant notes of time. If the New Testament does not teach the occurrence of "the Parousia" as an event certain to take place within the limits of the generation then existing, we seem to be absolutely shut up to the dilemma which Dr. Briggs deprecates.

4. In the fourth objection Dr. Briggs seems to deny the continuity and unity of our Lord's prophecy on the Mount of Olives, for which I contend. He supposes our Lord to begin with the destruction of Jerusalem, and end with the destruction of the world. Yet he concedes that γενεα refers to "the generation contemporary with Jesus;" that συντέλεια τοῦ αἰῶνος means "the completion of the age;" that γῆ is often restricted to the land of Israel, and that "*all the nations*" is occasionally used to denote "*all the tribes of Israel*." These are very important concessions, and they are undeniably true. If Dr. Briggs will study the use of the words ἔθνη and γῆ in Luke xxii. 20-36, and mark how the terms are bounded by the express limits of time in ver. 32, I think he will feel constrained to admit that our Lord's eschatological discourse is one continuous and connected prophecy of events which were to be fulfilled before the passing away of the generation then existing.

5. In his fifth objection Dr. Briggs alleges that the view of the Parousia in the Gospel of John differs from that of the Synoptists. He seems to imply (if I rightly apprehend him) that the advent of Christ according to John is a spiritual and subjective coming; and that this is "a notable feature of the Fourth Gospel." I cannot admit this. The Parousia of the Synoptists is the Parousia of St. John. But when our Lord says, "If a man love Me, he will keep My words: and My Father will love him, and *we will come unto him*, and make our abode with him" (John xiv. 23), He is not speaking of the Parousia at all. But when He says, "I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself," &c., He is speaking of the Parousia. It would be a strange confusion of thought to represent the Divine indwelling in the heart

of the believer, and the advent of Christ in glory at the close of the æon, as one and the same thing.

6. The last objection urged by Dr. Briggs is one the force of which I have never concealed from myself. The absence of "historical verification" must appear to many a serious, if not an insurmountable, difficulty. I know that I am "asking a great deal" when I ask men to believe in fulfilments of prophecy which took place in the region of the unseen. But, after all, it is not I who make this demand. I venture to affirm that it is made by the highest of all authority. I have endeavoured to show that everything predicted which was capable of historical verification, has been amply, punctually verified; but my contention is that a certain portion of the same prediction, resting on the same authority, is, in the nature of things, not capable of historical verification. I think it not unreasonable to argue that the actual accomplishment of *nine-tenths* of the prophecy, is a guarantee for the accomplishment of the *tenth* which does not fall within the sphere of human observation. I can conceive this, and I can believe it on the ground which to Dr. Briggs seems so preposterous—viz., "merely on the ground that these things were predicted by Jesus and His apostles." The illustrious Herder says: "It is obviously reasonable that the ascertained truth of *one* prophecy delivered by our Saviour should be strongly conclusive of the truth of *another*." There are cases in which a generous confidence is more reasonable and more Christian than a suspicious incredulity; cases in which the language of our Lord to the doubting disciple is appropriate—"Blessed are they who have *not seen*, and yet have believed." This, in my judgment, is pre-eminently a case in point; and, after every cavil and question which unbelief can suggest, I venture humbly but confidently to repeat the saying which satisfied the scruples of hesitating disciples of old—*IPSE DIXIT*.

THE PROFESSIONAL EDUCATION OF CHRISTIAN MINISTERS.*

At a recent meeting of the Christian Workers' Convention in New York, strong exception was taken to the methods of education at present in vogue in theological seminaries. The assumption was made that young men when they enter the ministry are not fitted for the actual work to which they are called; that they are not in touch with the thought and life of to-day; that they are trained merely as sermonizers and makers of calls, but not as leaders of men. Their alleged inability to meet existing wants was traced to the inadequacy of instruction in theological schools, where teaching is the exclusive function, and training is almost entirely neglected. One speaker said that the work consists in cramming systems, and committing text-books; another said that his own course, besides nearly two years spent on Hebrew and Greek, consisted of one hundred lectures on how to make a sermon, one hundred more on the "dead, buried, and mummified Church fathers," two hundred and twenty on systematic theology, and only twelve on pastoral theology, while no instruction was given about Sunday-schools, or prayer-meetings, or after meetings. It was urged that seminaries as much as medical colleges should have a clinical department. The criticism was also made that the study of theology tends to produce a spirit of irreverence, since the most sacred truths are brought into the arena of dialectical discussion, and that it does not tend to promote Christian love and Christian life.

It behooves all theological students and teachers to ponder these opinions, in order to ascertain what basis they have in the actual method and tendency of professional ministerial training, to guard against the dangerous effects of theological study, and to seek needed improvement in method and proportion.

We do not introduce the subject that we may rush to the defence of the divinity school, for we agree with some of the

* From *The Andover Review*.

criticisms which were offered, but in order to raise the whole inquiry concerning the preparatory education of clergymen, and in the hope that it may lead to a frank discussion of the subject in various quarters. It is desirable that those studies which are necessary should be recognized, that the proportion of different studies to each other and of all of them to practical work should be outlined, and that proper methods in teaching should be emphasized. If the young men, when they enter the Christian ministry, are destitute of a working knowledge of the Bible, and a sympathetic practical knowledge of men, the blame must be laid chiefly at the door of the professional school from which they have graduated, and those who are directly responsible should most eagerly welcome suggestions in the direction of improvement.

The critics of our American seminaries will probably admit that exegetical and theological studies are necessary, but that in addition there should be special training for the practical work of the pastorate. We will indicate, therefore, the studies which, it will hardly be denied, should have a place in the preparation of young men for the ministry, and for which, consequently, sufficient time should be allotted.

With rare exceptions clergymen should have some acquaintance with the original languages of the Bible. Not that all are expected to attain advanced scholarship in Hebrew and Greek, nor to continue far beyond the acquirements which can be made in the first year of the course. But enough knowledge should be gained to insure an intelligent use of the contributions of scholarship to the interpretation of Scripture.

There should be thorough and comprehensive knowledge of the development of doctrine in the Bible, and of the characteristics of the various writers and books. There must therefore be time for study of Biblical theology both of the Old and New Testaments.

No one can be well prepared for the preaching of the gospel who does not know its relation to reason and conscience, that is, its rational grounds and ethical quality,

and its strength of defence as against scepticism and unbelief. Every one should know the significance and relation of the doctrines of the gospel. It is necessary to know them *as truth*. But this requires the study of theology.

Then, would a man be fitted for the position of religious teacher who has no knowledge of the history and development of doctrine in the past? Shall he go out in ignorance of the opinions of Athanasius, Augustine, Luther, Calvin, Melancthon, and Edwards, all of whom are "dead, buried, and mummified Church fathers"? And will a hundred lectures be too many for his guidance into such knowledge?

The student needs instruction and training in the preparation of sermons, the art of bringing religious truth to actual men in a popular and persuasive form.

If, now, these studies are to be pursued, it is evident that two or three years' time must be taken for the purpose, and under the direction of competent teachers. The method need not be cramming text-books on one side, nor listening to lectures on the other. There should be a wide range of reading, independent investigation, and free discussion. It has, indeed, been found that the best method, except in the study of languages, is courses of lectures, with ample lists of authorities for reading, accompanied by discussions and original work, and this method generally obtains in all higher departments of teaching in Germany, England, and America. That critic must be singularly ignorant of existing methods in American Divinity schools who alleges that the work consists principally in "cramming systems and committing text-books." It can do no harm, but rather incalculable good to a youth just out of college to spend three years in the acquisition of knowledge in the departments we have mentioned.

Improvements may and will be made in the proportionate place of the several studies. Certain departments should be made optional, such as the continuance of Hebrew after one year's study, researches in Assyriology and other archæological studies, the more remote relations of Chris-

tianity to science and to other religions ; for these are the studies of special scholarship. Indeed, except in a limited degree, they are not insisted on. But in any professional school only a few studies can be optional. The choice of a profession is itself the election of certain studies which are indispensable.

The demand, then, if it is at all intelligent, must be, not for curtailment of theological instruction, but for enlargement in some directions. There might very advantageously be more time given to ethics in connection with theology, as is the case in Germany, and in some of the seminaries of this country. And, then, more attention might properly be paid to evangelism, the conduct of prayer-meetings, Sunday-schools, mission work, and the like. In some seminaries this is already done, although, as any one must perceive, the theory of such work requires only a brief statement, and it is to be learned chiefly by experience.

But it should not be forgotten that students in seminaries are not separated from the life of the churches. They do not study in monasteries nor meditate in cloisters. They are present and participate in prayer-meetings, they teach in Sunday-schools, they conduct religious meetings in outlying districts, and they hear preaching every Sunday. A majority of all theological students also spend three or four months of every year in charge of churches in various parts of the country. Indeed, a difficulty which becomes serious after the first year is to keep students from preaching too often, to the neglect of their studies.

The danger of considering truth from the intellectual more than from the spiritual side is a constant and serious danger to be carefully guarded against. It is a danger which resides not in the nature of the studies, nor in the proportionate amount of time given to them, but in the spirit and methods of instruction on the part of teachers. It has been a conspicuous fault in the past, especially in the department of theology, that metaphysics has had too large a place. The logical faculty in New England theology has been worked more than the spiritual. But the tendency at present is to build doctrine on the basis of the historical

facts of revelation, and to proceed out from them to the results in the redemption of men and the renovation of society. So far as the kingdom of God is substituted for a dialectic, so far will the danger of cold intellectualism, and of a merely curious debating of doctrine, be avoided. But, in any event, the theological teacher will determine very considerably the temper of students in their study. An instructor who is greatest in overcoming antagonists, most impressive in the keenness of his sarcasm, most skilful in the evasion of real difficulties, clearest in adjusting niceties of doctrine, but which are kept within a narrow horizon, will send out disciples of a like spirit, and theological study will not develop Christian love. An instructor who can see truth only from one point of view, and is without sympathetic appreciation of the opinions of those who differ from him, will encourage intolerance, as well as a purely logical method in students. But there need be no fear that cold intellectualism, or a merely dialectic attitude towards truth, will appear in the pupils of instructors who bring spiritual discernment to spiritual things, who show candour and sympathy in their dealing with error, and who speaking the truth in love are thereby growing up in all things into Him which is the head, even Christ; such men as Neander, Tholuck, and Dorner, Moses Stuart, Henry B. Smith, and Roswell D. Hitchcock, and living teachers who have found the Scriptures profitable for furnishing the man of God unto every good work.

If ministers as a class fail to come into loving contact with men, the reason is more likely to be found in the customs and methods which prevail in the actual exercise of their profession than in the omissions of their theological course. In another article we shall therefore consider some of the conditions which have a tendency to make narrow, unreal, and unpractical the professional labours of clergymen in modern times.

THE ORDINANCES OF JESUS AND THE SACRAMENTS OF THE CHURCH.

WE have been favoured by our friend Dr. Clifford with the advance sheets of a striking lecture by him under the above title. We feel that we shall do our readers good service by giving some extracts, and we take one as to the real sacraments of the Church, as containing important general principles, admitting of even wider application :—

Cardinal Manning, addressing an audience on the occasion of the Pope's Jubilee, said : " Your duty is to think as the Church thinks, feel as the Church feels, and believe as the Church believes." Speaking of Jesus, God says : " This is My beloved Son, in whom I am well pleased, *hear ye Him.*"

This is the parting of the ways. Here the line of cleavage strikes strong, far down, and irremoveable. Catholic consent is the judge that ends the strife in one case. Christ Himself—in the words and spirit of His religion—forms the touchstone in the other. From the Church acting in her great Councils, and heard speaking in the voice of the Pope, there is no appeal, say the advocates of the Seven Sacraments. We say Jesus is the ultimate criterion of His own religion. The Pope's decision is final, and his mandate terminates the fevered quest of the weary seekers after truth. " Come unto Me," says the Saviour, " and I will give you rest ; " and we add, with Mary, His mother : " Whatsoever He says unto you, do it."

But, protests the Ritualist, the Catholic Church is Christ speaking, Christ living and ruling ; and the Romanist adds, the verdicts of the Pope are the audible judgments of the Christ.

Yes ; but if Leo XIII. expressly contradicts the Son of Mary, if the " Catholic Church " overrides the express regulations of the Christ of Paul and of John, and Peter ; what then ? Who is right ? How shall we tread our way with open eyes and alert spirit through such confusion, and make ourselves sure beyond misgiving as to the ordinances

of Jesus; what they were and are; what is their meaning and what is not; and what may have place in the Sacraments of the Churches?

Three reliable tests offer themselves for our use.

First. *Do the institutes spring from the express appointment of the Founder of the Christian religion? If not, they are none of His.*

Secondly. *Do they enshrine the central ideas of His religion, and none other? If not, they are "of men, and not from heaven."*

Thirdly. *Do they give pure and genuine aid in realizing His spirit and continuing His work? Otherwise, how can they be according to His mind?*

(1) Surely, the ordinances of any religion must take their rise and significance from the will of its Founder; if they are to have any spiritual authority over those who accept it. Christ must rule His *own* Church. He is of right Sole Redeemer and Sole Legislator; and remembering what His religion is, how uniquely spiritual and intensely inward, how severely anti-priestly and vehemently anti-ritualistic, it follows at once that no rite should be imposed without His express sanction, and that it is nothing short of an affront to the supremacy He has accorded to the Spirit to add the slightest obligatory detail to what He has prescribed. Starting, as we must, with the presumption that a religion so essentially spiritual as Christianity will have no external ordinances whatever, and that the apostolic canon concerning circumcision and uncircumcision holds good with reference to Baptism and the Lord's Supper; we hold that no sacrament can have any authority for us save as it is clad with the power of the Son of God, the Author and Finisher of our Faith, the King of the New Kingdom. The place occupied by Baptism and the Lord's Supper in the teaching and practice of Christ and the Apostles, is the all-sufficient warrant for their place in Christian teaching and practice, and since that "place" is unique, it is an infringement of the rights of the King Himself to add to the number or change the significance of the New Testament rites.

(2) I started, you will remember, by describing the ordinances of Jesus as they originated in His example and institutive acts ; now I must apply the second test, and ask, do they enshrine the substance and significance of His religion ? are they the fitting organs of His thoughts and ideas, revelations and services ?

(a) In a manner singularly complete and impressive, Baptism and the Lord's Supper, as they appear in the New Testament, embody and represent the *capital facts* of the Christian religion. They are historic objective monuments ; "epistles" open to the reading of all men ; evangels proclaiming the life, death, and resurrection of the Messiah.

Our *baptism* is into the likeness of His death and ascension from the grave to His new and conquering life at the right hand of the Father. Our *communion* repictures the total dependence of our souls on His gift of Himself for us and to us ; His bearing our sins in His own body on the tree, so that we may have life through Him. The indestructible historical facts of Christianity are present in, and dramatically represented, by the ordinances of Jesus.*

(b) With richer colour and more glowing radiance are the *central ideas* of Christ symbolized in these simple rites.

Was "Christ our Passover sacrificed for us" ? "This cup is the new covenant in My blood, which is shed for many for the remission of sins." Do we derive our pardon from Divine Love ? "Do this," is the pathetic appeal of our Friend, menaced by the death on the Cross ; "Do this in remembrance of Me !" The Supper does not originate with us, but with Him. It is not our invention, but His will. It springs not from our gratitude, but from His deep yearning for our poor love. It is not a usage borrowed from historic Judaism, or a Grecian Club, but a love-gift of the Redeemer evoking the glad response of souls who feel how much they owe to Him who having loved His own which are in the world loves them to the end.

* Dr. Dale says : "Baptism is a glorious gospel expressed in an impressive rite. It declares that we do not belong merely to the visible and temporal order, but to that Divine Kingdom of which Christ is the Founder and King."—"Lectures on Ephesians," 858-860. j -

Are we brought into fellowship with God, and made partakers of His Nature ; and is that the sum of revelation, the pivotal idea of Christianity ? Behold its vivid expression, first in our Baptism and continuously in our Communion. We are baptized into the name of the *one* God ; but into the name of the *whole* God—God in the totality of His redeeming and revealing work for souls—the *Father*, source of light, and love, and life ; the *Son*, light, and love, and life communicated to the world, rendered visible, glowing, operative in the Divine Brother, Associate, and Friend ; the *Holy Spirit*, light, and love, and life penetrating the individual soul, and becoming guidance, inspiration, energy, and victory. Add to this Baptism evangel the Supper with its “ broken bread ” and outpoured wine—the symbols of a freely-given life, and read “ For the bread of God is that which cometh down out of heaven and giveth life unto the world. . . . He that eateth My flesh and drinketh my blood abideth in Me and I in him,” and we have the symbolic proclamation of the most quickening and enriching idea possible to man, the burden of all his prayers and the beating-heart of all gospels, viz., “ God with us,” closer than our breathing, nearer than hands and feet, “ the soul of our soul, the life of our life, one with us by sympathy, and teaching, and redemption, and discipline, actually living through all our life and breathing through all our breath. Oh, the exceeding riches of the mercy of God ! How unsearchable are His judgments, and His ways past finding out. I do not altogether wonder that as men have gazed on the symbols of such truths they have been tempted to adore. If beholding the sun in his glory men have mistaken his radiance and beneficence for God ; if before the grandeur and beauty of Westminster Abbey the spirit has been awed into worship ; if the picture of Christ leaving the Prætorium has stirred the deepest emotion and quickened the flow of sympathy with the patient Sufferer ; how much more shall these Christ-painted pictures of incomprehensible, but glorious, man-redeeming and God-revealing truths, fill the spirit with profound gratitude and adoring love.

But "let him that thinketh he standeth take heed lest he fall." Danger threatens where glory shines. Gethsemane shadows obtrude on the glistening brightness of transfiguration scenes. The "Sacraments" of themselves do not bring the soul into living union with the Saviour. They cannot. They are of the earth, earthly. They reveal truth of such peerless worth, that they are its supreme symbols; and worthily, for the earth, too, is a revealer, confronting the spirit of man with its instructions, and invisibly, like the dew on the grass, entering into the souls that will receive it.* But the "real presence" of the Christ is the Divine answer to the penitence, trust, and worship of the humble and devout soul.

(c) Every revelation of God is *ethical*. The ordinances of Jesus are not mere ceremonies; they are public promulgations of the *law* of the spirit of life in Christ Jesus. The sublime moral aims of Christianity are dramatized in these acts. The plunge into the baptismal waters is the

* "The real presence of Christ's most blessed body and blood, is *not therefore to be sought for in the sacrament, but in the worthy receiver of the sacrament.*" "I see not which way it should be gathered by the words of Christ, when and where the bread is His Body, and the cup His Blood, but *only in the very heart and soul of him who receiveth them.*"

"They (the sacraments) are not physical but *moral* instruments of salvation. . . . The participation of Christ, wherein there are many degrees and differences, must needs consist in such *effects*, as being derived from both natures of Christ really into us, are made our own, and we by *having them in us, are truly said to have Him from Whom they come.*"—Hooker's "Ecclesiastical Polity," pp. 308, 311.

But for the teaching of the Anglican Church, see numerous citations in "The Doctrine of the Catholic Church in England on the Holy Eucharist. Illustrated by Extracts from Her Great Divines." Oxford: J. H. Parker, London, Rivingtons, 1841. Also Letter to Bishop of Oxford, by Dr. Pusey, on the "Tendency to Romanism," 1839, pp. 97, 145.

Calvin writes: "We say that they are truly and efficaciously exhibited to us, but not naturally; by which we signify, *not that the very substance of His Body, or that the true and natural Body of Christ are given there, but all the benefits which in His own Body Christ procured for us.* THIS is that PRESENCE of His Body which the nature of the sacrament requires."—Basil edition of "The Institutes."

soul's deliberate and determined break with its sinful past, and absolute committal to the new life of holiness; the public overthrow of the usurping animal and sense-life, and the bold acceptance of the life of self-denial. Eating the broken bread and drinking the outpoured wine, we identify ourselves with the Man of Sorrows in the moment of his utter humiliation and surrender, and accept His unique self-sacrifice as to the Divine law of all our life. We declare that we are dead unto sin, and reckon ourselves alive unto God by Jesus Christ our Lord.

(d) But the Christian is one of a fraternity, and the ordinances of Jesus have *social* aspects and bearings. In the New Testament Baptism has no assigned relation to a local and particular church. It stands at the beginning of the new life, and asserts that the baptized person is brought into fellowship with the Lord of the New Kingdom; but it is not itself the qualification for church membership, but merely the outward and visible sign of that regenerate life which *is* the qualification.* The Supper adds the momentous fact that *brotherhood* amongst the regenerate is the basis of the New Society, the governing principle of all its relations, and the condition of effective service to the world. All are one in Christ: the slave and his master, the child of ignorance and the son of culture, the poorest and the most wealthy. Social gifts are not marks of distinction, but a trust for the benefit of all. Life is opportunity of service. Organization is help. Nothing therefore is to be suffered in connection with these ordinances which affronts this spirit of fraternal affection and co-operation. A mode of celebration which detaches one Christian as a priest from another Christian called a layman is disloyalty to the Master. It was a true spiritual instinct which led the Duke of Wellington to say to the peasant who shrunk from "communing" at the same spot

* Cf. John Bunyan's Works, Offer's edition, Vol. ii. 608. A Reason of my Practice in Worship. "Herein lies the mistake to think that because in times past baptism was administered upon conversion, that therefore it is the initiating and entering ordinance into Church communion; when by the Word no such thing is testified of it."

with himself, "Come along, we are all equal here." And surely if the Supper be a symbol of the brotherhood of all souls, the world and the Church need it now not less but more than ever!

(e) "We are saved by hope." "Christ is our Hope." Buried with Christ in baptism, we rise in the confident expectation that the good work He has begun in us will be carried on till "that day." We anticipate the fulfilment of His gracious promises; and renew our declaration of faith in the final victory of our Leader each time we show forth His death, till He come in the fulness of His power to make an end of sin and bring to triumph in a new heaven and on a new earth, His everlasting righteousness. The best hopes of the world are fed by the ordinances of Jesus.

(f) But Christianity is more than a hope or a law, an idea or a fact. It is a spirit. This is its essence; and unless the rites of Christians embody this, and give it free course, they fail in one of the principal proofs of divinity of origin and use. Unless they proclaim the unobstructed supremacy of Christ over the soul, feed the enthusiasm of personal devotion, and give freedom to individual loyalty to Christ Himself, they are assuredly not according to "the mind" of the Founder of our Holy religion.

Christ Himself is greater than the "Sacraments." Without Him they themselves are nothing, and worse than nothing, and vanity and danger. He is all and in all. The Sacramental theory that contradicts or eclipses Him, or derogates from His authority is a defacement of truth, and a denial of our only Lord and Master, Christ Jesus; and to call it a "development" is only adding misrepresentation to a cruel and remediless wrong.

Christianity, again, is personal, and every act in it must be that of a conscious, responsible, and intelligent soul, going out in penitence, and faith, hope and service to and for Christ. No official order or act is to be interposed between the spirit of man and God as channels or mediators of grace. Personal choice is declared in baptism at the beginning of the new life, and re-declared at each communion service. The Sacraments are, as Augustine said, to the eye

what the word is to the ear; pictures of the Word, but there is this advantage—that the pictures individualize the Word. The hearer becomes a doer. He is himself baptized. He eats the bread, He drinks of the cup; and this individualizing is a distinct gain over the hearing of the Word. I dedicate myself to fellowship with God as revealed in the name of the Father, Son, and Holy Ghost. I partake of the life of Christ, which is given for the world. There is a covenanted and living receptiveness on the part of the man himself with the Eternal Word. Thus the two main features of the spirit of the Christianity of Christ are enshrined and exhibited and *experienced*; loyalty to Christ Jesus, full, strong, aflame, proceeding without check or hesitation in obedience to His rule; and steadfastness in soul-liberty, and total independence of priests and rabbis, of synods and councils—one of the most precious gifts of the Saviour to the world.

So going back, as Professor Max Müller says all religions must, to their original fount for inspiration, we have no hesitation in exhorting you to stand fast by the two rites Jesus appointed, to resist additions to their number and details, to observe them with the love and devotion He desires, and as the symbols of the cleansing and quickening ideas with which He fills them.

(3) The supplementary test of utility according to the standard of Christ remains to be employed. The ordinances of Jesus must be expected to do *His* work, and no other. They are not merely fountains of joy and occasions of delight. They must develop His religion in the soul, aid in effecting conformity to His Divine image, supply large and uncorrupted aid to faith and prayer, perfect resignation to the Divine will, assist the formation of the highest ideal of life, and stimulate to heroic effort to actualize it. Jesus will not appoint that which is of no use. If a "Sacrament" depraves the manhood of him who uses it, or narrows his sympathies, or fetters his freedom, or makes him less serviceable to the world, it is not unfair to say that either it is itself an intrusion, or else it is not observed in the method and spirit the Master appointed. Jesus Christ is still the Redeemer and Educator of the Word.

The ordinances of the New Testament are fully vindicated by their uses. The moral gains of a bold and decisive avowal of choice of the Highest Ideal and allegiance to our invisible but loving Master are manifest, confessed, and indisputable.



EDITORIAL NOTES.

THE Church at Wolverhampton has taken a step which is not only creditable to itself, but is extremely suggestive to other Churches. Recognizing the invitation which Mr. Berry received from Plymouth Church as an indication of his fitness for important public service extending beyond the limits of his own Church or town, his people have given him a certain amount of freedom, and, in order that he may have it without injury to his Church, have resolved to provide him with two helpers, who will practically be curates. The departure is a new one, and the result will be watched with considerable interest. Congregationalism at this hour greatly needs two or three men who shall be so far detached from pastoral duty as to be able to visit different parts of the country, and especially those in which Churches contending against great difficulties need the kind of moral influence as well as personal support which such visits would give. No doubt the men who could do such work are just those whom the Churches would be least prepared to spare from their own pulpits. But is there not a selfishness in this which may ultimately defeat its own purpose? The intercourse of these ministers with other Churches will refresh their own spirits, and the benefit would be felt by those to whom they minister. There is no renewing of strength on the part of a minister, whether spiritual or physical, from which his congregation do not derive immediate benefit. A minister who exchanges, even for a short time, the close and somewhat enervating atmosphere of the metropolis for the more fresh and vigorous air of the

country often experiences a spiritual refreshing equivalent to the physical recuperation due to a short visit to the seaside. Beside, the wear and tear of two sermons a Sunday preached to congregations every year more expectant exhausts ministers to an extent which is certainly not understood by their congregations. An occasional relief, even if it were only once a month, might give them a longer period of happy and laborious service. Of the good which might be done to Congregationalism in general we will not undertake to speak. But the conditions under which pastoral service in conspicuous Churches is carried on at present demand the careful thought of all who are interested in the increasing prosperity of Congregational Churches. Even twenty years ago the work of the minister was done in comparative quiet and obscurity. This is now impossible, especially in the metropolis. No man of any position knows when he may be dragged, quite unwittingly and unintentionally, under the public eye. He is, therefore, perpetually living and speaking at a strain. Perhaps it may be said the wise course would be that he should never go into public, but this is hardly a policy either of courage or of duty, and practically it is impossible.

Were this state of things more fully realized, there would probably be a disposition to strike out some measure of relief. It is all but certain that some of our ministers have their time of labour shortened by the demands made upon them, and of these none is more wearing than the requirement of two sermons, Sunday by Sunday, to congregations extremely impatient of dulness and requiring constant variety, except indeed the multitudinous and often petty details of Congregational work. The serious losses which our Churches have sustained in late years in the deaths of such men as Raleigh, Mellor, and Baldwin Brown ought to serve as a warning. We doubt very much whether a system of curacies would meet all the wants of the case, though we are quite alive to many advantages which would accrue from it. We should especially like to see the experiment tried in the case of young men just leaving college, to whom a year or two with an

experienced pastor might be of inestimable service. There are, however, so many different parties to be consulted in this matter that such an arrangement seems almost past praying for; and so our young men will go on learning wisdom and experience, as we all have more or less to do, from their own mistakes, but, unfortunately, in some cases seriously injuring a Church during the process. We, however, neither desire nor expect to see the adoption of any uniform plan. Diversity of circumstances creates the necessity for diversity of method. Sufficient for us to have called attention to what is, in our view, a distinct want of the Churches.

We have said nothing calculated to add to the bitterness of feeling produced by the recent action of Mr. Spurgeon, and we do not mean to cast aside the restraint under which we have both written and spoken. Our feeling is not of bitterness, but of sincere sorrow, mingled with not a little indignation, the latter being felt rather towards those who have furnished Mr. Spurgeon with his information, or have feebly echoed his words, than towards Mr. Spurgeon himself. There are men with whom it is not easy to be angry, so deep is our sense of their noble qualities, and Mr. Spurgeon is pre-eminently one of these. Our feeling is altogether different when we have to deal with those who are taking advantage of his action to bring wholesale charges against other men, for no other reason but because they do not accept their particular dogmas. These gentlemen mistake their own position and ours. We have no desire to vindicate ourselves at their tribunal. "Who are they who undertake to judge another man's servant? To his own master he stands or falls." That they do not understand our theology does not at all concern us. Our views have been expressed with sufficient clearness; if they are not understood, the fault is not ours. When categorical answers are demanded as to our acceptance of certain dogmas which are not even defined, we absolutely decline to reply, and are not at all disturbed by

any verdict our judges may pronounce. All that it could mean even in its worst form is that our doxy is not theirs. Why should that trouble them? It certainly does not trouble us. If, on the other hand, we be asked what we mean by the Evangelical faith, our answer will be distinct and emphatic—Christ, and Christ only—Christ, “God manifest in the flesh”—Christ, the only and all-sufficient Saviour of sinners—Christ, the Lord of all. If that be heresy, after the way which they call heresy do we seek to worship and serve the God of our fathers.

We receive, as we expected to receive, anonymous letters full of abuse. It is to us simply astounding that the writers cannot understand that orthodoxy profits nothing when there is bitterness at heart. “If any man have not the spirit of Christ he is none of His.”

Is it the fault or the misfortune of the Government that they have to face the same difficult question in the three kingdoms at the same time, and that they have suffered a moral defeat in each? In the case of the victims of the Coercion Act, of the deer-raiders who have recently been tried and acquitted in Edinburgh, and of Messrs. Graham and Burns on whom Mr. Justice Charles has inflicted a sentence which would have been sufficient had they been convicted on every count of the Government indictment, whereas they were acquitted on those which alone had any gravity, the same issue has presented itself, and it has been decided in the same way. The question underlying the whole has been the very old one as to the amount of guilt attaching to any violation of the law. The easy answer is that whatever the law, it must be obeyed, and an offender punished without any regard to the moral character of his offence. This is a piece of mere Philistinism, which has again and again been overridden by some of the noblest feelings of nature, and to the struggles which it has provoked we owe both our civil and religious liberty. We are now plunged into another of these conflicts, which will assuredly have the same issue as those

which have gone before. We should be the last to encourage a spirit of lawlessness, but it is our own reverence for law which makes us deprecate the action of the Government. For there is surely nothing more calculated to undermine the authority of law as so to array against it the mere sense of right in the community, that its victims become heroes, its prisons places of honour, and the felon's robes a garment of distinction rather than of disgrace. This is what is happening just now. Juries will not convict—that in Edinburgh acquitting the prisoners, apparently without regard to evidence, while that in London forces upon the judge the necessity of passing a sentence which, when considered in its relation to the crime committed, is so monstrous that it looks as though it had been fixed in utter disregard of the finding of the jury on the material counts of the indictment. As to Ireland, the Government have delegated the trial of prisoners to magistrates who may safely be trusted never to acquit, because they were afraid that juries would never convict.

A more melancholy condition of things has not been seen in the country for many a day. The men who fancy that popular agitation will be suppressed, and the authority of law maintained by such proceedings, must be strangely ignorant of history. We have no sympathy either with deer-raids in Scotland or Trafalgar Square agitations in England. We cannot join in the cry that the right of public meeting will be sacrificed if mobs are not allowed to congregate in the Square to the great annoyance and injury of the tradesmen in the neighbourhood. We will even admit that the riots of 1886 and the daily meetings of the autumn justified the exercise of special vigilance and precaution on the part of the Government. But the strange vacillation in their own conduct not only created much of the difficulty, but showed that they were themselves uncertain as to the actual state of the law. Under such circumstances the penalty on the offenders ought surely to have been the lightest possible. The evidence

proved that Mr. Graham, however unwise he may have been, had no idea of doing anything worse than to assert what he believed to be a constitutional right. He employed no violence, and indeed had no weapon of any kind. On the other hand, he was cruelly batonned and bludgeoned by the police, who certainly seem to have inflicted on him sufficient punishment for the offence he committed. Yet he and his companion are thrust into prison and treated as though they were the vilest miscreants who prey upon the city. Grant all that can be said against these gentlemen, and yet their treatment is a disgrace to our civilization and a dark blot upon our supposed freedom. The offence was trivial. They believed they had a right, and they took what seemed to them a legitimate mode of asserting it. Despite the charge of the judge, whose training as an ecclesiastical lawyer does not inspire us with much confidence in him as a defender of popular liberty, it remains doubtful whether they were mistaken in their idea of the law. But whether right or not, it is an abuse of law and an outrage on justice to consign them to a felon's cell for such an offence. We certainly do not write thus in a partisan spirit, for we have no sympathy with the views of the school to which the victims of this despotism belong, and believe their mode of proceeding to be a formidable hindrance to rational progress. But the worst possible policy is to convert them into heroes and martyrs.

But the spirit of absolutism is in the ascendant, and those who are bound, alike by their avowed principles and their old traditions, to resist its encroachments, are strangely silent, or still more strangely acquiescent. We have not a word from one of the Dissident Liberals in condemnation of proceedings which are sufficient to make the representatives of old Whig principles, of whom these gentlemen have been accustomed to speak with such reverence, turn in their graves. It is not easy to say whether the fatuous folly or the vindictive meanness of Mr. Balfour's treatment of opponents is the more contemptible. Whether Mr. Blunt

dreamed the extraordinary conversation which he has reported must remain an open question until facilities are given for a judicial investigation. In this, as in all similar cases, there are strong improbabilities, almost incredibilities, on both sides, and as Mr. Blunt's word is, to say the least, as trustworthy as that of his oppressor, it is ridiculous to suggest that the matter can be settled on *à priori* grounds. The experiences of every day, however, give fresh sanction to the idea that the plan ascribed to Mr. Balfour is that on which he is acting. It is an absurd as well as a wicked device, but a chief secretary, who insists on treating political prisoners—by whom we mean who have been guilty only of political offences—as common felons, cannot put in any plea of character in answer even to so grave a charge as has been brought against him. Mr. Balfour has met Mr. O'Brien and Mr. Lane in Parliament; they differ from him as to the policy to be pursued towards Ireland, and they have advocated their views in language which he considers dangerous to public tranquillity. The law is on his side and thrusts them into prison. Is not this enough? They are silenced; must they also be humiliated, and their degradation used to make a Tory holiday for Liverpool Orangemen echoing Lord Salisbury's unmanly and unchivalrous taunts? *The Times* has constructed what it supposes to be a dilemma, from which escape is impossible for those who would discriminate between political prisoners and felons. Mr. R. B. Brett had stated the case in its own columns with unusual fairness. Contending that "political law-breakers are not ordinary law-breakers," he says—

Obviously and notoriously, there is a difference in kind between the crime of an individual who breaks the law for his personal gratification, not disputing its validity or justice, and that of a man, or group of men, who conscientiously denying to a law both these attributes deliberately breaks it, as a final protest for the purpose of procuring its abolition.

Referring then to a despatch in which Cavour insists on "the impolicy of assuming that political offenders are hope-

lessly corrupted, or indissolubly tied to revolutionary ideas," he adds, "In politics only the short-sighted treat their enemies as if they were never to be friends. And it is doubtful whether a responsible statesman can commit a greater error of judgment than to drive the iron deep into the soul of a political offender." Mr. Buckle has no answer, he can only sneer—

The ingenious Mr. Brett has just woven a little web of sophistry about political offenders, which affords a very good example of the sort of argument that pleases a man who has already determined how he will act. A number of policemen were stabbed or bludgeoned a few weeks ago in the streets of London by persons alleging political motives of the most lofty kind. Does Mr. Brett think that these ruffians should be treated as first-class misdemeanants, and, if not, why not? What is the security for the sacred existence of Mr. Gladstone himself if a man may commit murder with impunity because he pleases to describe his motive as political?

Bludgeoning police is an actual breach of criminal law, and we do not contend that overt acts of violence are to be classed as political offences. Even in punishing them a wise Government will have respect to the motive of the offender if it is apparent. But such offences raise an entirely different point from that which arises in relation to Mr. Blunt, Mr. O'Brien, and the Lord Mayor of Dublin. The men who believe in such a policy as a remedy for Ireland belong to the class of whom the Book says that though you bray them in a mortar with a pestle, yet will not their foolishness depart from them.

Mr. Evelyn, the Tory member for Deptford, who has preferred honour to party, and is about to resign his seat rather than support the Coercion against which he had pledged himself, has, of course, incurred the censure of his old supporters. As might be expected from one who makes such a sacrifice, he feels strongly about others who appear to him inconsistent. We are not surprised to find that John Bright comes in for very severe censure; but we greatly regret that he should have exaggerated Mr. Bright's own violence of expression, and designated him a "broad-

brimmed apostle of slaughter." This mode of speech, which unhappily is becoming so common in our political controversy, cannot be too earnestly deprecated. But Mr. Bright has put it out of his power to read any one a lesson on the subject, and so certainly have the Tory revilers of Mr. Gladstone. But it is not on this point only that Mr. Evelyn is censured by some of his old supporters. They are extremely displeased that he, being a Tory on all questions except Irish policy, should nevertheless associate with Radicals. Are they so utterly deficient in imagination that they cannot reverse the picture and see that Mr. Evelyn is only doing what Liberal Unionists boast of doing everywhere, and without resigning the seats they won on false pretences. The importance of Mr. Evelyn's action seems hardly to have been appreciated. He is a high-minded Tory of the old school, but a man of remarkable independence of character and great intelligence. His act is the protest of an old-fashioned English gentleman against the sacrifice of personal honour to political convenience.



RECENT BOOKS ABOUT IRELAND.*

WE want to introduce our readers to some books bearing on the subject of the hour. We cannot divest ourselves of our preferences, but we shall try not to write a partisan article. It is not surprising to find *The Times* gravely telling its readers that the Irish Question has been fully talked out, at least on this side the Channel, and that henceforth the defenders of the Union may be content to leave the representations of their opponents unnoticed and unanswered. The journal of the "classes" calculates on what Mr. Bright

* *Ismay's Children*. By the Author of "O'Hogan, M.P." 8 vols. (Macmillan and Co.) *Ireland's Disease*. By PHILIP DARYL. (Routledge and Co.) *The New British Constitution and its Master-Builders*. By the DUKE OF ARGYLL (Dr. Douglas). *The Story of the Nations. Ireland*. By Hon. EMILY LAWLESS. (T. Fisher Unwin.)

describes as the "ignorance and credulity of a confiding party," but it is possible that it may be just as wrong in crediting those whom it aspires to lead with these qualities as Mr. Bright certainly is in attributing them to the followers of Mr. Gladstone. There can be little question that there is so large an amount of ignorance on both sides, that it is doubtful whether either party has any just ground for reproaching the other on this score. The "credulity" is a different matter. It may be said, however, that those who now come under Mr. Bright's lash were, at all events, as credulous in the past in trusting Mr. Bright himself when he held up Mr. Gladstone as the true leader of the Liberal party as they are to-day. Their fault just now is that they have chosen to follow Mr. Gladstone in preference to Mr. Bright. At the worst this would not be a very grievous offence. "Trust no leader in the fight" may be a very safe maxim, but it is impossible that every man should examine each question of policy that may present itself, and if they resolve on a difficult question to follow one who has led them rightly before there is certainly no grievous offence. But suggestions of this kind savour of an intolerance which becomes offensive. Their real meaning is that difference from Mr. Bright implies some defect either of intellect or heart. As a matter of fact, there are in the Liberal party large numbers who were Home Rulers before Mr. Gladstone was, and among them not a few who became Home Rulers under Mr. Bright's teaching in his earlier and wiser days. If there are others who, when the division in the party came, recognized a ring of truer Liberalism in Mr. Gladstone than in Mr. Bright, events have more than justified their diagnosis and confirmed them in the action to which it has led.

If Mr. Bright wants to find examples of credulity he might find them in greater abundance among those who, in defiance of his own warning, confirmed as it is by the history of all the centuries and all nations, still believe that force may be a remedy for the wrongs of a high-spirited and sensitive people, and that if the Irish are only kept down by a firm government—that is, with plank beds and felon's clothes for men whose only offence is their love to their country—their

discontent will be appeased. Surely of all men these are they whose credulity is most monstrous. Even *The Times* has glimpses of the folly of such a policy. Writing of the Crofter raids in the Isle of Lewis, it says, "Every postponement of the question now facing us in Lewis means the re-presentation of the Bill with interest and compound interest to the uttermost farthing." This is just as true in relation to Ireland, though *The Times* sees it not, or at least never allows its weak dupes to see it. Of all men those who accept its teachings and believe its statements are the most infatuated. It is only a short time ago that it made the astounding assertion that those awful people, the Irish-Americans, had a reserve fund of £200,000 ready to be employed in dynamite operations. That seems to have been too much even for many who had greedily swallowed all those stories about Mr. Parnell which have been used with such crafty ingenuity for the purpose of influencing English opinion. The fact that a story which carries absurdity on the face of it should have been gravely set forth by a journal which, at all events, has the responsibility of leadership, even though it be self-assumed, speaks volumes not only as to the animus of those by whom it was invested with this importance, but also as to the readiness of a large section of English society to believe anything to the detriment of Irish Nationalists. If there were not a market for such wares it is tolerably certain that they would never be supplied.

Far be it from us to deny that there may be a corresponding ignorance and credulity in relation to everything English among the Irish people. It is the difficulty of the entire situation that the two peoples do not understand each other. One of the best points in the extremely clever story of Irish life ("Isamay's Children") which stands first on our list, is this. One of the leading characters is a Mr. Tighe O'Malley, a large landowner in the South of Ireland, who is himself a true representative both of the best and the worst points in the class to which he belongs. He is extravagant, and, as the result, often in difficulties, and his difficulties make him what he would not otherwise have been,

an oppressor of his tenants. He wants money, and so he is ready to listen to those who tempt him to get rid of tenants whose families have held his farms for generations, by offering him large renewal fines. The result is not difficult to forecast. He was himself an Irishman, kind-hearted and sympathetic, seeking by all kinds of expedients to secure the favour of all classes, and yet he becomes the object of distrust and even hatred. His one desire is to conceal the real state of things from his English kinsman, Mr. Courthope, a Radical M.P., who has come over to inquire for himself. The discussions between the two men are extremely clever and amusing, but the reflections of both after they have parted at Kingstown are the most suggestive part of the whole, and they are as entertaining as they are suggestive. "I vow," said Mr. Courthope, standing on the deck of the vessel as it steamed out of harbour, "I never want to see the place or people again. It is fearful, fearful! Gives one the feeling of the Ten Commandments turned inside out or something dreadful of the sort." O'Malley, on his side, was equally glad to get rid of the inconvenient Englishman.

"I'm not inhospitable," he said to himself, with profound conviction. "No, my worst enemy could not say that of me; but I confess I'm unfeignedly glad to see the last of my dear friend, Jack Courthope. English people are best in their own country. That everlasting criticising, comparing—they can't take anything by itself—everything is relative with them—damnably comparative, as I heard in some play. It is a most detestable attitude of mind, and one all of them put on the minute they have got their valises packed." By this time he was at the club. Standing under its low portico were some three or four men of his acquaintance, all Irish landlords, all having run up to town to convince everybody that the country was in a fearful state, that there was nothing wrong at all, that it was over-governed, that it was not governed at all. . . . So they sat down to dinner, and from the chaos of pessimism and optimism the conflict of each man's experience, opinions, and desires there was evolved, by the time the talk had drifted in the usual inevitable manner from argument to witty anecdotes, only one solid dogma, subscribed by all, *i.e.*, that no Englishman ever did, could, would, or had any right to, understand Ireland and the Irish.

This is inimitably put, and all who have any knowledge

of Ireland will endorse its absolute truthfulness. In our own college days we saw a good deal of the leaders of Irish Congregationalism in Dublin, and we found the Irish sentiment quite as strong among them in relation to the Congregationalists of England as in any other class of the community. The interference of the London Committee of the Irish Evangelical Society was resented as jealously as that of the Imperial Parliament by the most pronounced Nationalists. They said, and probably they were right, that London gentlemen, however excellent their intention and however great their abilities, knew nothing of Ireland. Unfortunately these gentlemen thought that the one great need of Ireland was the supremacy of English ideas. So is it everywhere. Sir Michael Hicks-Beach, in his recent speech at Bristol, expressed a hope that Irish Unionists would show more disposition to help themselves; and Irish Unionists, as we all know, are for ever complaining of the supineness or want of thoroughness on the part of their English defenders. Lord Hartington and Mr. Goschen were welcomed with great enthusiasm, but we have very little doubt that the secret criticisms of themselves and their speeches, could they only have heard them, might have given them some entirely new and not very welcome views of the Irish situation. There is no use in attempting to conceal the fact, or in attempting to minimize. The English are out of touch with all sections of the Irish people, and are likely to remain so until they resolve, as Sir M. Hicks-Beach urged his friends to do, to treat them as equals, and not as inferiors. It is fortunate that this advice comes from such a quarter, or it would be met by an indignant denial of the suggestion it contains. Yet who is there that knows anything at all of ordinary English society and is at all familiar with its tone, who must not acknowledge the need of this very rational suggestion of the late Chief Secretary. It is simply pitiable to note the bitterness and contempt which numbers, among them some who ought to know better, talk of the Irish people. It seems to be assumed that they are born to be a subject race, and that the English nation is God's ap-

pointed instrument to rule them. The survival of this idea, in the face of the conspicuous failure of centuries, is one of the most remarkable evidences of our insular conceit which it were possible to find. We have been absolute for centuries, and the results are a state of general disorganization and discontent to which there are few parallels. Absentee and bankrupt landlords, an impoverished and turbulent peasantry; and a wide-spread hatred of the law and its officers, with a bitter hatred between classes and religions; a civil war carried on under the forms of the Constitution, but practically undermining the foundations of the Constitution, of liberty, nay, of society itself; rents collected at the point of the bayonet, and the liberties of the people in the hands of Government officials of a low order and a mean type; all questions, even to those of morality, treated as matters of partizan warfare; legislators and civic magnates lying in prison and treated with a vindictive cruelty as mean as it is impolitic, every demagogue who will talk loudly and fiercely enough enjoying the confidence of the people provided only he will rail against the Government—these are among the outward and visible signs of the effects of English administration. Yet the ordinary Philistine Englishman is unshaken in his faith, not only in his Government, but in himself. It is very interesting to hear the confidence with which an Englishman, certainly of not more than average intelligence, will assert his own knowledge of Ireland with the implied feeling that it is peculiar to himself. A man has passed a short time in Ireland, possibly not more than the few weeks or even days of a brief holiday, or he has a friend who resides there, and who keeps him well informed of what is going on, and on the faith of such knowledge he assumes the character of a "superior person" who is entitled to shake his head with an air of authority and talk down those who, not having this supreme advantage, are presumed to be ignorant. It is not necessary for a man to have many drops of Irish blood in his veins for him to be infinitely amused at these pretensions, unless indeed he be (what he certainly is warranted to be) extremely indignant that problems affect-

ing the well-being of millions of our fellow-subjects should be thus summarily settled. When it is added that, difficult as these problems are in themselves and complicated with the inheritance of evil traditions, they are made infinitely more serious by the political and religious differences with which they are interwoven, the perplexity of the situation would seem to be complete. We have a typical case in our eye. A Nonconformist minister belonging to the old school, whose opinions are strongly suffused with what is very like an Orange sentiment, spent some years in Ireland, certainly more than a quarter of a century ago, and as the result he adopts a lofty tone towards his brethren who do not agree with him as though he were gifted with exclusive knowledge and especially with a loyalty to Protestantism in which they are lacking. No doubt like faults are on the opposite side, but that does not even help to mitigate the difficulty. The absolute assurance of both and the unwillingness to listen to calm representations from opponents, or even from impartial people, have produced what for the present is very much like an *impasse*.

Under these conditions we ought to be grateful to any who help us to a better understanding of the situation, and that is certainly the case with the authors of three of the books before us. If the author of "Ismay's Children," already favourably known by "O'Hogan, M.P.," and even better by that quaint but charming little sketch, "Flitters, Flatters, and the Counsellor," knows Ireland, and if he has strong party leanings, he has been wonderfully successful in concealing them. The conclusion that English government is an utter failure, and that the whole system of land tenure requires a root-and-branch reform, will be forced upon every impartial reader of the story. But if he is asked to go a step further and pronounce in favour of Home Rule or any particular scheme of agrarian reform, the book is quite sufficient to make him hesitate. It is hard to say whether the Nationalist or the Conservative will derive least consolation from its representations. The leaning may be to the former on the ground that 700 years of English rule and nearly ninety of the "Union" have demonstrated

the evil of the existing systems, and established an unanswerable case for change. But whether the people here described, and described without prejudice or favour, will develop a capacity for self-government is a much more doubtful point. The story gives us a photograph of life in a southern county, in what may be regarded as a disturbed district. The thriftless farmers and lazy peasantry, the Fenian conspirators and their natural enemies the police, the troops of beggars never wanting in such a community, and, greatest curse of all, the "gom-been man," who is fattening on the sins and follies of all his neighbours, are all here. We have the question of a disputed title with the tenantry on the side of the man not in possession, and therefore regarded as one of themselves. There are the nightly drillings of the conspirators, with all their incidents at once reported to the police by those spies who are never wanting to these confederacies. What is most true to nature and to fact, though continually absent from such representations, we have the selfish schemings of these farmers against each other. We put down the book with a melancholy and depressed feeling, sadly wondering when deliverance is to come. A careful study of this story might do more good than a number of excited speeches. The writer attacks no class. So far from suggesting that the priests are the root of the mischief, Father Paul, who is the priest of the village, is its great pacificator, and altogether a simple-minded man, and a most estimable character. As to landlord and peasants, they are both blamed, and the man who, of all others, appears to greatest advantage is the English agent. In short, all are victims of a system, and it is the system which is impeached. How is it to be remedied?

"It is, indeed," says Philippe Daryl, "a chronic and constitutional disease that Ireland is labouring under," and the book, which opens with this pregnant sentence, is itself sufficient to prove the truth of this diagnosis. The racial antagonism, the bitter memories of the wrongs of the past, the widespread poverty, are all symptoms. Take one series of facts:

The clearest of the net product of the country's one industry—agricultural industry—is poured outside it every year, without having circulated in Ireland, without having strengthened the local commerce or even invigorated agriculture itself, without having contributed to the well-being of a single Irishman. Let us set down this net product, the Irish aggregate rental, at its lowest estimate, £8,000,000 per annum, a sum much inferior to the nominal one, and admit that one half of it is sent abroad to absentee landlords. There we have £4,000,000 leaving the island every year without conferring the slightest benefit to any one of its inhabitants. In ten years' time that represents £40,000,000 sterling; in fifty years, 200 millions sterling, or five milliard francs, that Ireland has, so to speak, thrown into the sea, for that is to her the precise equivalent of such a continuous depredation of capital. . . . And this has lasted for three centuries! . . . What country would not be worn threadbare by such usage? What nation could resist it? Which individual, submitting to such periodical blood-lettings, would not succumb to anæmia?

The one question about these figures is, are they true? Before endeavouring to apportion blame or to suggest reform, it is necessary first to decide whether these are the facts. M. Daryl may be, as some allege, a prejudiced witness, but we have not here to deal with any mere point of character. Here are figures which must either be admitted or refuted. Does any one doubt them? Errors in detail there may be, but their substantial accuracy cannot be disputed. Is it possible that any country can be prosperous with such a perpetual drain upon its resources? Even that, however, is hardly the worst aspect of the case. The landlord ought to be the centre of beneficent influences, and these are altogether wanting. Of the long train of evils which the whole system of absenteeism has entailed it is not necessary to speak at length. They have often been described, and it is not easy to exaggerate them. But M. Philippe Daryl, a correspondent of *Le Temps*, who went to Ireland to examine for himself, does not confine himself to any one point, but describes Ireland and its people as they impressed him and as, we fear, they would impress any intelligent foreigner. It would be absurd to say that he is an impartial judge, but he is, perhaps, as impartial as would have been an Englishman who, having visited Lombardy or Venice while under Aus-

trian rule, endeavoured to give his countrymen a correct idea of the facts. A distinction must necessarily be made between his observations and the inferences he draws from them. He is a Frenchman, and, we fear, something of a Chauvinist, and we may therefore reasonably pause before accepting all his conclusions—should be wise doubtless to take large discount from his strong representations. But nothing would be more unwise or more unjust than to treat a book of this kind with indifference. *The Spectator*, whose passion on this Unionist question has carried it far beyond the bounds of calm reason, does its utmost to discredit him. But, though we should be the last to cite him as an infallible authority, we must demur to this attempt to brush aside, with something little short of contempt, facts and inferences which happen to be inconvenient. It must not be forgotten that while his letters were appearing in *Le Temps*, he was denounced as “an ally of *The Times* in the congenial task of vilifying the Irish people by grotesque and ridiculous caricatures.” It can hardly be, therefore, that he is so much of a partizan as *The Spectator* would have its readers believe. It is only the old story. Observers see more of the game than the players, and the players on both sides are offended by remarks which bear severely upon themselves. Our readers should get M. Daryl’s book for themselves. They are pretty sure to make the necessary qualifications, and, when they have done this, they will find plenty in the book to instruct and help them to the formation of an intelligent opinion. Its special value is that it gives us a fresh view of things which have become so familiar to us that they have lost their full impression or (what is worse) are so constantly looked at through spectacles coloured by our own prejudices, or by those of our party or our newspaper, that we fail to get a true idea. The views of the foreigner are, of course, liable to be distorted in like fashion; but, as it is in a different direction, they may serve to correct some of our errors.

Take one or two examples of the striking light in which an observer like M. Daryl can present familiar phe-

nomena. Speaking of what seems so unintelligible to Englishmen—the sentimental grievances which have so profound an influence on the Irish mind, and especially to the religious side of it—he says :—

We must remember that in Dublin, amidst a population nine-tenths of which are devout Catholics, and where the remaining tenth is alone Protestant (Episcopalian, Presbyterian, Methodist, &c.), the cathedral is in the hands of the Anglican minority, with all the ancient basilics, while the religion of the majority is sheltered in modern and vulgar buildings. The conquering race has invaded St. Patrick's Baptistery, as well as the Royal Castle and the senate of the University—a threefold reason for rancour to those who are thus deprived of the three sanctuaries of faith, public power, and learning. Such spoliations are those which a vanquished race cannot forget, because they bring constantly their sore under their eyes (p. 88).

If an Englishman were writing of a country in which a similar state of things existed, with this difference only, that the minority in possession were Roman Catholics, it is not difficult to predict how he would write in relation to it. We, of all people, find it so difficult to put ourselves in the place of others, and judge our own actions as they appear to critics, that it is as well another should do it for us. If all the Heads of Houses at Oxford and Cambridge were Roman Catholics, and the entire influence of the University were on the side of Romanism, and of a Romanism which was specially insolent in its tone and bearing, and if mass were sung daily in St. Paul's, Westminster Abbey, and all the cathedrals and parish churches of the country, the Roman Catholics being as small a minority as they are at present, Protestants would fancy that they had something more than a sentimental grievance. Why cannot we do to others as we would that others should do to us? Of course such an anomaly is possible only under the domination of a strong external force: is it marvellous if that force itself becomes hateful? We are not arguing that the present occupants of the churches should be disturbed, still less are we forgetful that Trinity College is now open to all. We are only urging that in order to a fair understanding of the problem we have to face, we should aim to understand

the feelings of those with whom we have to do. It is a mere piece of bigotry to say that, as Irishmen are Roman Catholics, they should be dealt with on different principles than would be applied to Protestants. There could be no more serious misfortune for Protestantism than that those who claim to be *par excellence* its exponents and champions should forget its first principles.

Englishmen will probably be disposed to challenge the following clean-cut statement, but they would do wisely, after all, to give it a fair and candid examination, to ascertain how much truth there is in it. It occurs in the very remarkable chapter on "Historical Grievances," in which, in condensed form, M. Daryl tells that "Story of Ireland," which Hon. Emily Lawless has given with more fulness in the able little volume she has contributed to the series of "Story of the Nations." The latter is more complete and more dispassionate, and, therefore, more intrinsically valuable. It is the kind of book which any one, with a serious conception of the responsibilities of the historian, would be likely to produce—without a single sensational element, without an attempt even at rhetoric—as far removed from Dr. Dunbar Ingram's political pamphlet as from Mr. Froude's historic romances—a plain, unvarnished tale, which we commend to all. M. Daryl is more pointed and epigrammatic, but there is little substantial difference between the two narratives. The French correspondent, after telling how Irish manufactures were annihilated, sums up thus:—

"All the attempts that Ireland made to free herself from these iron shackles were pitilessly repressed. She saw herself deprived of the right to commercial, as she had been of national, conscience, of land, and religious or political freedom. And it is after having thus for centuries systematically trained the Irish to poverty, idleness, drink, that England, crowning her work with calumny, dares to bring forward their vices as an excuse for herself."

This is a terrible indictment, drawn up with considerable bitterness, and marked by some exaggeration, but the misfortune is that there is so much evidence in support of it. Our accuser himself admits that much of the wrong has

been unconsciously done, and we may plead that much has been attributed to us which should, in all honesty, be traced to other causes. It is absurd to suppose that English injustice has been the sole factor in the production of Irish character. But, when all deductions have been made, ours has been a grievous fault, and grievously have we answered it. Would that experience had taught us wisdom. But what are we doing now? Simply repeating the old errors, and with less excuse than ever. Here is the Duke of Argyll, one of our ablest statesmen—a philosophical thinker, a brilliant orator, with all the makings of a great statesman, except for his strange inability to free himself from the prejudice of his class—so able and so striking a man that one only mourns that such a man should oppose himself to the cause of right and liberty. He has given us a book on the Irish question (“The New British Constitution, and its Builders”), and what is it? Mainly a fierce attack upon his old chief—very clever, even brilliant, but extremely unworthy of one who claims to be a political guide. After all, the wrongdoing of Mr. Gladstone, could it be proved up to the hilt, is not to be charged against Ireland. Sensible men are weary of these eternal diatribes, which do nothing towards getting rid of the difficulty. In all these various books, and, indeed, in every book on the subject which has any pretence of fairness, nay, even in partisan pamphlets, there are abundant proofs that there is a legion of evils to be redressed. What we ask is, how is it to be done? Men like the Duke of Argyll prefer rather to make merry, or wax indignant over Mr. Gladstone, than to produce any reform of their own. It is miserable policy, even from their own point of view. They would do more to weaken Mr. Gladstone (and this seems to be their primary object) by showing how Ireland can be reconciled to England without Home Rule, than by all their denunciations.

DR. BAYNE'S "MARTIN LUTHER."*

WHAT is the meaning of the furious onslaught upon Dr. Bayne, which has been made by *The Guardian* and *The Spectator*? For the hostility of the former we were prepared. It represents a school which, though belonging to a Church which professes to be Protestant, and receiving the adhesion of the vast majority of its supporters in the belief that this profession is true, still hates real Protestantism with a deadly hatred. Luther has always been obnoxious to this party. It may be true that in some of the doctrines which he taught—especially that of consubstantiation—Luther's Protestantism was of a moderate and conservative type, but these Anglican divines have sufficient insight to perceive that Luther's principles must, if fairly applied, carry men much further than he himself went; that they are fatal to their favourite notion of authority; that, though he was quite unconscious of it, they were what these gentlemen would describe as anti-Church in their essence and in their tendency. In these points Dr. Bayne is in full sympathy with the great Reformer, and treats him in the spirit of an independent thinker of the nineteenth century, keenly alive to the evils which have been brought upon the Church and the world, and the dishonour which has been done to Christianity itself, by the sacerdotal and sacramentarian ideas of the "Holy Catholic Church," a resolute foe of hierarchies and priesthoods with all their pretensions, and a courageous champion of free and independent thought. Of course this is not acceptable to *The Guardian* reviewer, and he has done his utmost to weaken the impression of Dr. Bayne's representations. There is not much reason to complain of this. The review is not fair, but perfect fairness is scarcely to be expected in such a case. The judicial mind is not common, and it is not always appreciated even where it is found. *The Guardian* review probably does not offend more against justice than is common in such cases. When ecclesiastical opponents try to understand one another,

* *Martin Luther*. By PETER BAYNE, LL.D. (Cassell and Co.)

and each seeks to put himself in the other's place, the millennium will not be far distant. We write under the consciousness that we are ourselves exposed to the same temptation, and with the earnest desire to guard against it.

Especially do we need to keep this in mind when dealing with *The Spectator*. There are few journals more calculated to provoke an earnest Protestant, especially a decided Non-conformist. It has qualities which cause even some who most strongly disapprove of its teachings, to regard it with a certain *tendresse*, but its recent action is rapidly destroying this. To us its ecclesiastical and theological position has long been incomprehensible. We know its intense hatred of Calvinism and of everything which bears a resemblance to it, but that is no sufficient reason for the kindly consideration it always shows to Rome and things Romish. The first indication of its dislike of democracy was seen in its constant attacks, for the most part very small and unworthy, upon Congregationalism as the representative of democracy in the Church. But Dr. Bayne is not a Congregationalist, has hardly more sympathy with it than *The Spectator*, and we may even hint a doubt whether he understands it better. Why then should he be singled out for so fierce an onslaught as has been made on his book—a book of enormous research, of unquestionable ability, and of true sympathy with principles for which *The Spectator* itself might be expected to contend? It is a curious psychological problem which is suggested by these strange proclivities of a journal which talks as a "superior person" of the Liberal Party. Sometimes we have thought that the extraordinary admiration of Cardinal Newman may be one of the principal causes. The extent to which the secession of that noble and saintly man to the Church of Rome has affected the views of numbers in relation to that Church has hardly been appreciated. We are convinced that it has been one of the most powerful factors in a change of sentiment on which *The Spectator* loves to dwell. It is a most unreasonable result. The Romish Church is not different because Cardinal Newman is one of its dignitaries. Neither he nor his brother cardinal, nor both of them

united, can alter its character ; can wipe out the memories of those crimes against conscience and liberty which had the approval of its infallible Popes, and most of which were committed under their inspiration ; can exorcise the spirit of intolerance and persecution ; can convert it into a friend of liberty. Why *The Spectator* should feel so kindly towards it is certainly not apparent, still less why its friendship should take the form of so pitiless an attack upon Dr. Bayne.

For though Dr. Bayne be an earnest Protestant and a passionate admirer of Luther, he has no sympathy with the vulgar " No Popery " cry—the cry of the bigot who in raising it shows that the worst elements of that Popery are still in himself, and that the root-principle of Protestantism has not been fully grasped by him. Dr. Bayne, on the contrary, has perfect faith in liberty except indeed where the Irish are concerned. Can it be that *The Spectator* makes a distinction between Roman Catholics and Roman Catholics, such as is indicated by a recent writer in its columns who complains that the secession of converts to Rome has been hindered by the violence of the Irish democracy and their priests, and that it is only on behalf of the aristocratic Romanism which has a place in this country that it pleads ? But we are probably going too far in seeking to penetrate to the reason of a phenomenon which is very perplexing. Sufficient to our purpose that it is there, and that Dr. Bayne has come under the condemnation of a journal which professes to be an advocate of liberal thought. Possibly there is in him too much enthusiasm. The *perferendum ingenium* of his race is conspicuous in our author, and his natural tendencies of this kind have been increased and intensified by his study of Carlyle, for whom he has a passionate admiration. There is in him much of the hero-worshipper, and Luther is one of his great heroes ; but, keeping this in mind, we have been surprised to find how much discrimination he shows in judging of his character. As to his style, it is his own, and that in itself is no slight merit. Probably, if a reader works his way through these two large volumes, with little intermission, it may become some-

what wearisome, but there are only two classes who are at all likely to do that—the critic who goes through it for the purpose of review, and the admirer who is so fascinated by what the other may regard as defects that he is drawn on by the pleasure which he finds. We wish we could believe that it would find a large circle of readers who would read it deliberately through. We do not believe that they would be wearied by the style. It is too Carlylesque and Ruskin-esque, but if it is somewhat high-flown, that is a tolerable fault when the subject itself is so elevated. High as is our author's estimate of Luther, it is not too high. Luther was one of the great men of the world, and he was all the greater because the work which he did was done despite his own natural tendencies. Prophet and Reformer he was—one of the chief among that illustrious band, but he who initiated changes the full results of which are not manifest even yet, was, as his biographer well points out, born rather to be a Conservative. The story of one who, in opposition to his friends, began as a monk at Erfurt and ended by shaking the whole system of monkery, and the papacy which was behind it, to its very foundations, is one of the heroic passages in the world's life, and deserves to be told in a rich and glowing style.

It is Dr. Bayne's habit to look at the grander aspects of events, and, like all men who do that, he is very likely to lay himself open to the rebuke of the quibbler in some matters of detail. We all know how this kind of criticism is done. Some mistake is detected, and it is eagerly, almost fiercely, pounced upon as a sign of ignorance or carelessness, and very wide inferences are drawn from it as to an author's want of proper equipment for his work. Dr. Bayne talks of the year 1483 as the year when "Savonarola, a true prophet of God, though somewhat shrill and shrieky, was strangled and burnt in Florence." We do not like the epithets applied to Savonarola; indeed, that word "shrieky" is an illustration of one of the worst faults of Dr. Bayne's style—the proneness to form all kinds of new adjectives to suit the purposes of the moment. But the reviewer points out what is probably a more

serious defect—1483 was the year of the Italian Reformer's birth, not of his martyrdom. Dr. Bayne ought doubtless to have been more careful in verifying his dates, but it is a very large conclusion to draw from this that "it is difficult to put much trust in our author's knowledge or judgment of Popes and other Italians who came into contact with Luther."

Even this, however, is not so unfair as the charge that Dr. Bayne has not shown due appreciation of the great merits of the Elector Frederick, and the suggestion that the reason is that he was not great in "gush." Our readers may be able to judge on this point for themselves. We give what Dr. Bayne really says :

He was twenty years older than Luther, and succeeded his father Ernest in the government of Saxony three years after Luther's birth. Next to the Kaiser and the Pope, he was for the boy Luther the greatest potentate in the world, but there was nothing in his personality or fame to impress a boyish imagination, and though respected and loved by his subjects, as well as honoured for his wisdom by all his contemporaries, he excited no enthusiasm. No personage of the period was more typical of its general characteristics, at a time of transition between an irretrievably decadent past and a present struggling into life and shape. He was mediæval, and yet he appears in history as gradually rising out of the mediæval dusk, and welcoming, though not without many fears, misgivings, hesitations, halfnesses, the new order of things. How much might have worn a different aspect if Frederick had been born in the same year? In that case twenty years of the world's most awakening history, twenty years of Columbus voyaging, of printed work, of Erasmus commentaries, would have passed over him while still in the fervid recipiency of youth. And he would have come into touch with Luther at the time when the fiery blood of opening manhood was in his veins as well as in Martin's. Had the Prince believed in the Prophet as Young believed in him, who can tell what might have been the result. Whether, all things considered, such a state of things would have been better for the world may, however, be doubted. The force of Luther was volcanic—wanted tempering rather than fanning—and Frederick's mode of tempering it was morally very noble and not injudicious.

This is surely as high a tribute as the great Elector merited. Instead of complaining of a want of "gush," Dr. Bayne recognizes the advantage which Luther himself

derived from the quietly moderating influence his distinguished friend was able to employ. The passage is altogether a fair example of our author's mode of writing. It is a piece of fine word-painting, helping the reader to realize the situation. This is what Dr. Bayne does. He is careful to clothe his pages with life. Take as another example his account of a very simple matter, the absence of one of Luther's best friends, Dame Cotta, and the other members of his Eisenach circle, from his ordination as a priest.

The party that set its face against new ideas—the party of blind devotion to pope, to priest, and monk, to the whole Roman system—was strong in Eisenach. The place was crowded with churches and chapels. No fewer than nine convents were established in the town or its vicinity. The Cottas, the Schalbe College, seem to have belonged to the Progress party. Dame Cotta and the collegians, while setting no measure to their kindness to Martin, may have felt, and the keen-eyed, noticing, reticent boy may have been well aware that they felt rather disappointed by his punctilious asceticism and resolute other-worldliness. In all advancing and wide-awake towns of the period there were on the one hand a reactionary party—a Papal party—and on the other hand a Liberal party—an anti-Roman party. Names and badges had hardly been adopted on either side, but the division existed. Martin, whose idea of the Divine had from childhood been warped by an excess of terror, and whose profoundly religious nature found satisfaction in unquestioning submission to authority, and in monastic improvements on commonplace virtue, stood firmly by the old symbols and watchwords. The bright spirits of the Cotta circle and the Schalbe College were prompted to remark with a sigh that it was a pity a lad so clever, so affectionate, so capable of jets of eloquence, and with eyes that sparkled like the eyes of genius, should be but a monkish creature after all, and should give superior people no hope of seeing him on the side of reform. At no period of his career—the fact must be distinctly admitted whether we applaud or regret it—had Martin Luther the slightest predisposition to free thinking or even to fast thinking. Conservative interests had a mighty grasp upon him in his youth; and we shall find that for all his iconoclasm, they were not extinguished in his age (I. 120, 121).

This will be a new conception of Martin Luther to many of his admirers, but it was eminently true, and the way in which he has developed it does credit to Dr. Bayne's insight. The Reformer's noble struggle for liberty against

authority, for spiritual religion against mere ecclesiasticism, for commonplace virtues against the ascetic conceptions of party, all interest our author. He has written his book with a glow which he would fain communicate to his readers. He is himself in sympathy with all that is enlightened and progressive, has in some points advanced further than many earnest Protestants would be prepared to follow him. Into these points we cannot enter at present. Indeed, it is simply impossible to discuss with any approach to fulness a book so many-sided. We are compelled to content ourselves with a general tribute to its unquestionable value. We are not going to compare it with Kostlin's great book, in which there is more of original research. Dr. Bayne has sought rather to give us a vivid pictorial representation of one of the grandest of the world's teachers and his work, and he has this qualification for it that he has rightly estimated what that work was, and is himself in deep sympathy with its inspiring motives. It is only right to add that the book is not the work of a bigot. Its spirit is well represented in the following sentence, "It must be laid down as an imperative condition of intelligent and fruitful discussion of the comparative merits of Protestantism and Catholicism that the great body of Romanists in the sixteenth century shall be recognized as equally honest with Luther." In accepting this we should need to make qualifications, but we believe that, on the whole, it expresses a truth, and the man who starts thus is evidently seeking to do justice to all.

CURRENT LITERATURE.

The Self-Revelation of Jesus Christ. By JOHN KENNEDY, M.A., D.D. (W. Isbister.) We are more profoundly convinced every day that the wise course for Christian apologists at the present time to pursue is to concentrate their thought and effort upon the person and work of Christ Himself. The starting of objections to a book so varied in its contents as the Bible is an extremely easy one, and the endeavour satisfactorily to meet them in detail is very apt to be unsatisfactory

and at the same time to draw away attention from the great positive truth. The course of wisdom and of duty alike is to keep the Christ Himself constantly present to the minds of men. After all that has been said, or can be said, on theories of evolution, scientific speculations as to the age of the world or the antiquity of man, the teaching of Biblical criticism as to the authorship and dates of particular books of the Bible, the question still remains, What will ye do with Christ? He remains, and has to be explained. Men, then, must be forced to the consideration of the question. This is what Dr. Kennedy has done in the extremely able and interesting exposition and defence of evangelical truth (for such it really is) which we have before us. He says in his preface: "Apart from certainties, which are such, although dependent on historic evidence, there are two facts lying before us—first, the Gospels, and secondly, the portraiture which they contain. The Gospels exist—they are in our hands, whencesoever they have come and by whomsoever they were written. These Gospels portray a life and character, whether it be real or ideal; and the portraiture not elaborated by literary skill, but shining as by a light of its own in a simply told story. What shall we do with these two facts? How shall we account for them? How interpret them? Was Rousseau wrong when he said it would require a Jesus to forge a Jesus?" This is the problem which ought to be continually forced home upon sceptics and unbelievers. Either one of the many "naturalistic hypotheses" must be adequate to meet the facts of the case, or the supernatural character of the revelation and the Divine glory of the Christ Himself must be recognized. The whole controversy between faith and unbelief hangs upon this, and Dr. Kennedy has done a fresh and extremely valuable service to the cause of Christian truth by bringing out this point with great clearness and ability. He first gives an extremely careful review of the works and the words of Christ, leading up to the conclusions that all the evangelists distinctly record His claims, and that these claims were not gradually developed, but were present from the very beginning. He then discusses the several titles of Christ, points to the historic and prophetic corroborations of His claims, carefully examines some of the "naturalistic hypotheses," and with great acuteness exposes their weaknesses and demonstrates their failure; and so leads up to that supernatural idea of the Christ which he shows to be in harmony with His own words, with the vastness of the professed object of His mission, and with His general conduct, and with His miracles. A concluding chapter is devoted to a review of some special opinions of various critics. It will be seen that Dr. Kennedy covers a very large field of thought and inquiry, and he certainly covers it well. His book is a singularly timely one, and it is as interesting and convincing as it is seasonable. There is a remarkable amount of freshness and vigour about its argumentation, and his case is presented with such clearness and effect as to make it attractive even to the general reader

provided he be interested in the subject. It is a living and a lively book which deserves to have a very wide circulation.

Congregational Year Book for 1888. (Hodder and Stoughton.) This is a book which, as a matter of course, ought to be in the study of every one of our ministers, in the vestry of every one of our churches, and we might add, in the home of every one of our deacons. It is, in short, an indispensable *vade mecum* for all who have any interest in the proceedings and progress of Congregationalism. A complaint is sometimes made that its statistics are not sufficiently minute. The reason is not to be found in any unwillingness on the part of the editors of the Year Book to publish the statistics, but in the reluctance of pastors and deacons to furnish them. With that reluctance we have considerable sympathy. Nothing is to us more unsatisfactory than these incessant battles about figures which seem as though they could be twisted in any way or to any purpose, and which, however decided, do not in the slightest degree affect any point or principle, or determine any question of ecclesiastical or political right. Of course there is a good deal to be said on the opposite side, and the subject is one as to which we do not object to be described in the favourite cant of the day as "sitting upon the fence." In the meantime the Year Book supplies a carefully prepared digest of information about our work. The fourth part, containing the biographical information in relation to ministers deceased during the year, is one of the most touching, as well as interesting, portions of the volume. The editor deserves the hearty thanks of the denomination for the admirable manner in which this work is done. The announcement in it that the sales of the Congregational Hymnal down to December 15th of last year exceed 85,000 copies is a very remarkable proof of the activity of our churches, and we think we may add also of the popularity of the Union and its work.

The Expositor's Bible. Edited by Rev. W. ROBERTSON NICOLL. I. The Gospel according to Mark. By Rev. G. A. CHADWICK, D.D., Prebendary of Armagh. We greatly like the idea of this new series, and the admirable character of the opening volumes are of good augury for its success. As we understand the conception, the editor does not intend to provide a new commentary, or anything that has even a resemblance to it. His object is rather to show by examples how the Bible may be wisely handled for the purpose of exposition. Nothing could well be of greater value to the English pulpit than such a series. The ministers we believe of all churches in England have made a great mistake by confining themselves so largely to topical or textual preaching; and we fear, on the other hand, that many of them would find an excuse for their own action by the extreme dulness of the average of the expository teaching which is so common in Scotch pulpits. What numbers of men really need is to have a good model of what such preaching ought to be. It is Mr. Nicoll's intention, so far as we

understand it, to supply this in the present series. Success is not so easy as might at first sight be thought. The critic who would be strong in commentary is very often deficient in lucidity, clearness, and fulness of exposition, which needs not only power of expression, but what is at once more important and more rare, spiritual insight. Dr. Maclaren is well-known to combine all these qualities in a very high degree. He is, in the highest sense of the term, mighty in the Scriptures. Intellect and heart are full of them, and out of that fulness he writes. Strength of conviction which in him is coexistent with great breadth and liberality of view, penetrating insight, devout sentiment, and what Mr. Spurgeon calls "gracious rhetoric," eminently qualify him for the expositor's work. His book on the Colossians and Philemon is worthy of himself, and so far as we are concerned we could hardly give higher praise. While the book gives us a full and striking representation of the entire teaching of these two Epistles, it is singularly rich in passages of tender pathos, spiritual wisdom, inspiring thought, and eloquent appeal. A better specimen of the highest and most spiritual teaching of the pulpit could not easily be found. Prebendary Chadwick is not so well known to English Nonconformists or perhaps to English readers generally, but this book proves him worthy of the high distinction which he has attained in his own community. The wonderfully graphic narrative of Mark and the lessons which it teaches have not, so far as we know, ever been brought out with the same clearness and force as in this suggestive and useful volume. If the series continue as it has been commenced it will be a valuable addition to every minister's library.

The Home Hymn-Book, with Accompanying Tunes. A Manual of Sacred Song for the Family Circle. Second Edition. (London and New York: Novello, Ewer, and Co.) Amid the number of new hymn-books, which are so gratifying an indication of the increased attention which is being given to the "service of song," this admirable collection is, we believe, unique. It does not belong to any one denomination—but then, what hymn-book does? We discuss in treatises, we expound our separate views from our pulpits, we are separate in our ecclesiastical organizations, but we are one in our songs of praise. We have been a little entertained by a suggestion thrown out in some Unitarian quarters that an article in our last number had an Unitarian character, because a striking poem of Longfellow's was quoted as a true description of Christian life. Is it, then, a new discovery, characteristic of the enlightened charity of this nineteenth century, that there are religious ideas common to devout Unitarians and ourselves? It seems to be forgotten that our hymn-books contain hymns (among them one which has a decided evangelical ring about it, Bowring's "In the Cross of Christ I glory") from Unitarian sources. We do not attempt an explanation, we simply note the fact. Hearts are often akin whose creeds widely differ. Hence, even denominational

hymn-books belong to the universal Church, every part of which contributes something to them. If this were the only characteristic of this book, it would not be a rare or exceptional virtue. Its distinction is that it makes provision for domestic, not congregational, worship. The idea is felicitous, and its execution is equally so. Nothing would so much contribute to give that interest to family worship which it ought to possess as careful attention to the singing. In too many cases, we fear, this part of the worship is neglected, even where there are facilities for it, and the absence of this element detracts materially from the interest and effect of the service. Of course there must be voices and some musical capacity, but where these are lacking we are disposed to think that even the reading of a hymn has its attractions and advantages. For all the purposes of domestic worship this book is admirably suited. We have submitted the tunes to the judgment of an accomplished musician, specially experienced in hymn-tunes, and he assures us that they are well chosen. There is a judicious mixture of the old and the new, and some of the new ones are extremely beautiful. The selection of the hymns indicates both devout feeling and fine literary taste. The number of copyright hymns is large, and some of them entirely new. Indeed, we have seldom found so many new hymns of high character in a collection. We have been specially struck with the contributions of "H. P. H.," the musical editor. Here is a very sweet one of his, belonging to a class in which the book is rich—hymns for young children :—

" Kind Shepherd, see, Thy little lamb
Comes very tired to Thee ;
O fold me in Thy loving arms
And smile on me.

I've wandered from Thy fold to-day
And could not hear Thee call,
And oh, I was not happy then
Nor glad at all.

I want, dear Saviour, to be good,
And follow close to Thee
Through flowery meads and pastures green,
And happy be.

Thou kind, good Shepherd, in Thy fold
I evermore would keep,
In morning's light, or evening's shade,
And while I sleep.

But now, dear Jesus, let me lay
My head upon Thy breast ;
I am too tired to tell Thee more,
Thou know'st the rest."

The Passenger from Scotland Yard. By H. F. WOOD. (Chatto and Windus.) This tale proclaims itself, by its title, a detective story, and detective stories have for many readers considerable attraction. They like to be puzzled by the elaborate windings of a complicated plot, they are excited by the suspense and uncertainty in which they are held, they are interested in the struggle between the craft of the criminal and the dexterity of the police. But their influence is often not healthful, since they detain the mind amidst scenes from which it should rather turn aside. The present story is so involved in its plot as to make it difficult for the reader to follow, but it is clever and interesting, and is largely free from the objections which we have indicated.

The Heir of Linne. By ROBERT BUCHANAN. Two vols. (Chatto and Windus.) There is genius in Mr. Buchanan which saves his books from being commonplace. The present story is short, which is a decided recommendation, for when we have three volumes we are tolerably sure to have a good deal of padding. The plot is slight, and its course may be seen at a very early point. But there is a good deal of life and movement, and "Willie the Preacher" is a very striking character. He is a minister who has been ruined by drink, but is won back to self-respect and virtue, partly by the discipline of suffering, but still more by his noble effort to do good to another by his redress of a great wrong.

Nor'ard of the Dogger. By E. J. MATHER. With illustrations. (J. Nisbet and Co.) Under this striking and piquant title Mr. Mather has given us a charming account of "the initiation struggles and successes of the Mission to Deep Sea Fishermen." The author makes no pretensions to literary skill, but there is a glow of animation and enthusiasm about the style of his narrative which makes up for any want of literary finish. Moreover, the story which he has to tell is one of singular fascination to all who are interested in the missionary work of the Church. It is a record of the triumphs won by the gospel of Christ in the wild North Sea. The Mission, it is needless to say, is one thoroughly worthy of support, and one which cannot but appeal very strongly to the sympathies not only of Christian, but also of all benevolent hearts. While the salvation of the souls of the fishermen is ever made the chief object of care and attention, ample provision also is made for their physical and temporal welfare, and everything is done that can be done to ameliorate the lot and lighten the lives of a class of people who are of necessity deprived of many of the advantages which landmen enjoy. Mr Gray, in his preface to the volume, points out the grounds on which the promoters of the Mission may with confidence appeal for support to those who may not take an interest in matters solely religious, but who will take an interest in the physical well-being of the masses. "The giving of surgical and medical aid to the wounded or sick, the

distribution of healthy literature to minds that would otherwise for a time be unemployed, the cheery home influence brought to crews of the trawlers by the presence of the Mission-smacks, the self-respect engendered by inducing the men to keep away from the floating grog-ships, the safety to property and to life that is a constant attendant on the successful work of the Mission-ships—all these things, even if they stood by themselves, are objects which the general public ought to appreciate, and which every one desiring to give to Fisherman Jack and his wife and bairns a lift up and a helping hand should subscribe to."

Legends and Popular Tales of the Basque People. By MARIANA MONTEIRO. With illustrations in photogravure by Harold Copping. (T. Fisher Unwin.) This is a collection of legends, fairy tales, and ballads, handed down to the Basque people from their forefathers. The value of such a collection needs no proof. The legends of a people are not to be despised as mere idle tales and old wives fables. They have (as the writer very fitly observes) "a moral and historical importance as a reflection of the ideas and faithful echo of the sentiments of past generations." They afford us an insight into the thoughts and feelings of the people to whom they relate, and in this way they help us to understand their subsequent history. The Basques are a remarkable people, and there is a more than ordinary interest attaching to these records of their ancient beliefs and sentiments. We cannot wonder at the vitality of these legends when we consider the charm which belongs to them as weird and yet beautiful stories, and also the useful lessons which they inculcate.

Barney: A Soldier's Story, by E. A. B. D., is an interesting and well-written story, and one which may be read with equal profit and delight by children of all classes. The characters in it are taken partly from high and partly from low life, the two extremes of riches on one side, and of poverty on the other, being brought very near together in the cabin and the castle. The mutual antagonism which sometimes exist between classes so widely removed is strikingly illustrated in the hostile attitude which Miss Cherriston and Peggy Bride assume towards each other, while the attachment which at times springs up between them is brought out with equal clearness in the mutual affection of Barney and the young master.

Dickie's Secret, by CATHARINE SHAW, (J. F. Shaw & Co.), forms an appropriate sequel to "Dickie's Attic," by the same authoress. It is a touching story of a blind boy who, in his own simple and artless fashion, told his secret about the Lamb of God, and thus became the instrument of winning many souls for Christ. It is a striking illustration of the text, "Out of the mouths of babes and sucklings Thou hast ordained strength."

Tenants of an Old Farm. By HENRY C. MCCOOK, D.D. With an Introduction by Sir John Lubbock, M.P., F.R.S. (Hodder and Stoughton.) This is a charming book on insects, especially on ants, by an American writer who is well known to naturalists by his two larger works, entitled respectively "Natural History of the Agricultural Ants of Texas," and "The Honey and Occident Ants." The volume before us is written not so much for the student and the scientist as for the general reader. "Its purpose (the writer tells us) is to present a series of exact truths from natural history in a popular form." The author is evidently master of his subject, which he has made his specialty; and, what is more, he has the rare faculty of making it attractive to people who have little or no previous acquaintance with it. By throwing his essays into a colloquial form, he has imparted to them a human interest which will doubtless render them more acceptable to those for whom they are intended. Enthusiastic lovers of nature of course do not require any such adventitious charm to lure them to the study of a subject which has for them such attractions in itself, but in the case of others whose taste has yet to be developed, a stimulus of this kind cannot fail to be very useful. The book is written in a simple and graceful style, and is eminently fitted to beguile young readers especially into the study of the wonderful works of God, as they are to be found in the fields and hedges, and ponds and woods, of our country districts.

Daily Life and Work in India. By W. J. WILKINS. With fifty-nine illustrations. (T. Fisher Unwin.) This book forms a fitting complement, or perhaps we should rather say supplement, to the larger and more elaborate volumes on Hinduism, which have already secured for Mr. Wilkins a well-deserved reputation as a competent and reliable authority on matters relating to "Hindu Mythology" and to "Modern Hinduism." It is written in a popular style, and conveys a great deal of valuable and useful information about the people of India, and the mission work which is carried on amongst them, in a very pleasing and attractive form. Mr. Wilkins is thoroughly *au fait* with his subject, and what is more, he is deeply enamoured of it. His sketches of the city of Calcutta and the district, with its European and native population, have all the vividness which belongs to the narrative of an eye-witness. He writes of what he himself has seen or heard of "the homes, schools, manners and customs of the people, their religious faiths and practices; as also of some of their temples and other holy places." His picture of daily life and work in India is a very graphic one, and cannot fail to awaken the strong sympathies of Christian hearts in behalf of India's millions who "sit in darkness and in the reign and shadow of death." No one can read the book without being convinced both as to India's urgent need of the gospel and also as to the adaptation of the gospel to supply that need. While it may be read with advantage by people of all ages, it is specially adapted to interest the minds and touch the hearts of the young.

As we are going to press we hear of the death of our honoured friend, James Spicer, Esq., who has so long occupied a foremost place in the work of Congregationalism. Mr. Spicer was a fine example of those moral and religious qualities which have given our churches their position in the country. He was a man of strong principles, resolute purpose, and untiring energy; a convinced Congregationalist who spared neither time nor money nor effort in the service of the churches to which he was so conscientiously and devotedly attached. The evidences of this were signal and abundant. Various churches with which he was more or less closely associated, especially those at Hare Court, Canonbury, and Woodford, were largely indebted to him. But his sphere was a much wider one than could be found in any one church. It is not easy to exaggerate the financial as well as personal service which he rendered to the Congregational Union of England and Wales in its early days of weakness and struggle. For many long years he was the heart and soul of the Colonial Missionary Society. As treasurer of the Christian Witness Fund, he was identified with *The Congregationalist*. Even these public services, the name of which was legion, did but inadequately represent his worth and work. We never met a man who more thoroughly made the interest of Congregationalism his own, rejoiced more heartily in all its successes, was more concerned about any sign of apparent weakness, or sought more earnestly to remove any difficulties which seemed to hinder its advance. Loyalty was one of his cardinal virtues, and it had its reward in the confidence which he himself inspired, and in the perpetuation of his influence as seen in the attachment of all his family to the church of their fathers. When we think of his own life of unstinted liberality and service, and of the work which is being done by his sons and daughters in the various churches to which they belong, it is not too much to say there are few men of his generation to whom Independency owed so much.

The Congregational Review.

MARCH, 1888.

CONCERNING WORLDLINESS IN THE CHURCHES.

It is a matter of regret that the doctrinal questions raised by Mr. Spurgeon's "Down-grade" articles have served to keep out of view the even more serious allegations as to the decline of spiritual life and practical godliness in the churches. The evil of this is twofold, it fosters an exaggerated idea of the value of correct opinion, and it diverts attention from those "weightier matters of the law" which need to be specially emphasized. For, whatever value may be attached to sound teaching, it must surely be confessed that its great end is to produce a holy life; that, as the Lord Himself instructs us in the Sermon on the Mount, the true test of every tree must be the fruit which it bears. The peril of mere theological discussion is that men may come to regard themselves as saints on no other ground than the correctness of their opinions. Their spirit may be utterly at variance with the "mind of Christ," and the worst excesses of that spirit may be shown in vindication of what they regard as the truth of Christ; and yet they may esteem themselves the friends of Christ in some special sense because they profess a correct creed about Him. The heated partisan who lives, moves, and has his being in an atmosphere of Pharisaic conceit of himself and ungenerous suspicion of others; who is never so happy as when he is besmirching some honoured name with charges of heresy; who exhausts his vocabulary of abuse in denouncing all those who differ from him—is one of the worst products of this unfortu-

nate discussion between men who, at heart, are brethren in Christ, and have a common zeal for the glory of His name. The bitter uncharitableness approaching to malignity expressed in the anonymous letters which have come into our hands would itself be sufficient to suggest doubts as to the wisdom of the style of attack which has been adopted. Corresponding faults are, of course, to be found on the opposite side; but the wildest extravagance in speculation, and the most extreme abuse of liberty, hardly work as much mischief as the utter absence of Christian charity in the conduct of some who pose as being *par excellence* defenders of the orthodox faith. The stimulus given to the ill-omened activity of men of this type by Mr. Spurgeon's sweeping strictures upon his brethren cannot easily be over-estimated.

Our present subject, however, is the melancholy picture which Mr. Spurgeon draws of the actual condition of the churches. In the position which he lays down we are happily in entire agreement with him—

Where (he says) the gospel is fully and powerfully preached with the Holy Ghost sent down from heaven, our churches not only hold their own, but win converts; but when that which constitutes their strength is gone—we mean when the gospel is concealed, and the life of prayer is slighted—the whole thing becomes a mere form and fiction. For this thing our heart is sore grieved. Dissent for mere dissent's sake would be the bitter fruit of a wilful mind. Dissent as mere political partisanship is a degradation and travesty of religion. Dissent for truth's sake, carried out by force of the life within, is noble, praiseworthy, and fraught with the highest benefits to the race. Are we to have the genuine living thing, or are we to have that corruption of the best from which the worst is produced? Conformity, or nonconformity, *per se*, is nothing; but a new creature is everything, and the truth upon which alone that new creature can live is worth dying a thousand deaths to conserve. It is not the shell that is so precious, but the kernel which it contains; when the kernel is gone, what is there left that is worth a thought? Our nonconformity is beyond measure precious as a vital spiritual force, but only while it remains such will it justify its own existence.

This is what we never fail to urge. The question whether Nonconformity is maintaining its spiritual power is one that has occasioned much serious thought to all earnest

and devout men in its ranks. This burden is not borne by Mr. Spurgeon alone. We are not insensible to the existence of many of the evils which he describes with his usual graphic power. No one who desires that our churches should be a great power for Christ can regard with complacency the worldly temper which is abroad, and of which we see illustrations much more grave than those on which Mr. Spurgeon dwells. We are not insensible to the mischief which results from the spirit of self-indulgence, the love of display, the worship of fashion, and the thirst for pleasure, which are lowering the tone of religion in too many quarters. We differ from him rather as to the mode in which that world-spirit in which Christianity has found its worst enemy from the days of the Apostles down till now is to be met. We are at one with him as to its malign influence and the evil which it threatens Christian life among us; our difference is as to the way in which it can best be counteracted. Appeals to the example of the past appear to us of very little use unless they be made with great discrimination. The children of the Puritans would be recreant indeed if they did not learn much from the example of those high-minded servants of God. To sneer at Puritans is a sign of melancholy degeneracy. But it is one thing to honour them for their fidelity to Christ and to follow them so far as they followed Him; another and entirely different thing to become servile imitators. We are living in an age when it is of no use whatever to lament over departures from the ways of the fathers, unless we are prepared to show that those deviations are for evil and not for good. If we are to produce any effect at all it must be by a "sweet reasonableness" which will constrain respect alike by the force of the arguments it employs and by the sympathetic spirit in which they are urged. "I was never able," says Mr. Spurgeon, "to speak sponges," and *The Pall Mall Gazette*, of whose approval we congratulate our friend, says—

Therein we sympathize with him mightily. Mealy-mouthedness seems to some people the substitute for all virtues, and as for the words, which are quick and powerful and sharp as a two-edged sword, the description itself is sufficient to secure their condemnation.

The spirit which is revealed in these words is causing sufficient trouble in politics. We should be sorry to see it introduced into religion also. We hope we need not disclaim any sympathy with "mealy-mouthedness," but if our aim be to convince those who differ from us we shall certainly be wiser to have recourse to persuasion rather than denunciation. We doubt whether any man was ever converted from error by being told that he was a fool if he held to it. Contempt for the understandings, or suspicion as to the motives of our opponents must deprive us of all power to affect them. So on these religious questions, if we start with the assumption that all who do not follow with us are enemies to Christ, and proceed to condemn them accordingly, nothing is so certain as the utter failure which awaits our efforts. By all means let us have the powerful word, no matter how sharp, provided it be a word of true and forcible argument. Far be from us the desire to restrain the expression, even of righteous indignation against evil; but it must never be forgotten that it will be effective only as that which is condemned is shown to be positive evil. There is so much to honour in thorough fidelity to a man's convictions that we can be thankful for a man who can truly say that it is not in him to "speak sponges." The church never needed more to hear the voice of a Boanerges who will boldly speak out the truth which is in him. But if his word is to be a living power, he must seek to understand the position of those whom he desires to influence. His appeals will be of no possible use so long as those to whom they are addressed deny the principles on which they are based, and his first business is to establish these.

For example, there is Mr. Spurgeon's idea of worldliness. It would be contested by numbers of men on whose Christian character not an imputation can rest. They are sincere believers and earnest workers, but they do not see any moral wrong in a dramatic entertainment, and they deny that an occasional visit to a theatre is a sign of a worldly spirit. On the contrary, they insist that it is not only a legitimate but an extremely healthful recreation, that it so diverts the mind as to afford an

effectual relief from the wear and tear of severe business life, and at the same time that it has distinct value in the education of the mind; is an intellectual lesson as well as a pleasure. To tell such men that "the Lord our God is holy, and he cannot compromise His own glorious name by working with persons whose grovelling tastes lead them to go to Egypt—we had almost said to Sodom—for their recreation," is more than useless. It not only does not convince, but it excites mingled amusement and resentment. There may be stage-plays which answer to this description, but if so, they would be just as loathsome to these men as to Mr. Spurgeon himself. The idea that all plays are of this character—that Henry Irving's performances for example, come within such a category—would be judged by them unworthy of serious notice or reply. If they are to be moved, it must be by a quickening of conscience on these points, and this can only be effected by showing what objection may reasonably be taken to the theatre, even in its best estate.

Time was when a Nonconformist minister who was known to attend the play-house would soon have found himself without a Church, and justly so; for no man can possess the confidence even of the most worldly, who is known to be a haunter of theatres. Yet at the present time it is a matter of notoriety that preachers of no mean repute defend the play-house, and do so because they have been seen there.

In the view here expressed we are in accord with Mr. Spurgeon. We feel, perhaps, as strongly as he does in relation to the lowering influence of the theatre upon religious life. Our objections may be of a different type, but they lead up to the same conclusion. But we should reverse the sequence of events in the last sentences, and say that if Christian men are seen in a theatre it is because they see no sin in their being there, and that if this be their opinion, it is far better that the world should know it. But we must go beyond this. Accepting the facts as stated, do they not show a considerable change of opinion which must be dealt with? If ministers of "no mean repute" can defend the theatre, and having the

courage of their convictions, pay an occasional visit to it themselves, without losing position, there is clearly need of something more than mere denunciation. They must be shown to be wrong if the power of their teaching and example is to be broken. Otherwise the effect of calling attention to them will be the very opposite of that intended; for many who have hesitated as to indulgence in such recreation, will find no difficulty in dismissing their scruples when they learn that there are leaders in the Church who regard them as only the doubts of weaker brethren.

Our contention is that these are questions which cannot be decided by appeals to antiquity, or by mere authority. Mr. Spurgeon is on one side, the "ministers of no mean repute" are on the other, and if it is left there, the inevitable result will be that the question will be treated as an open one. The day is gone by when a rule could be imposed on the churches on the ground that it was observed by our fathers. "The Puritan," says Mr. Spurgeon, "is not more notorious for his orthodoxy than for his *separateness from the world*." Instead of a Puritan we might surely here read the word Christian, and the change is more than a mere verbal one. The aim of the "Puritan" was to develop the highest form of Christian life, but it must be admitted even by those who have the most profound sympathy with Puritan principles and aims that there are other types of Christian character beside that with which this name is so honourably indented. It must be said, in passing, that Puritanism has been made responsible for ascetic ideas and practices, and an extreme development of a particular side of the Christian life, without any sufficient warrant. The Evangelical Revival gave a far more sombre colour to the entire conception of Christian duty than prevailed among the Puritans themselves, and for a time the school which it founded in the Anglican Church was powerful enough to impress its ideas upon others. But surely only the bigot, and a bigot of a very narrow school would assert that it is the sole and exclusive type of true godliness. The late Bishop Wilberforce writes in his diary about "good old-fashioned Church of England piety." The

phrase has an offensive sound, and yet it represents a type of character entirely distinct from that which prevails in Puritan circles, whether inside the Church or among Dissenters. The latter type is seen in its extreme form among those Churchmen who approach the Plymouth Brethren, and indeed are scarcely to be distinguished from them, except by the single point that they remain nominally attached to the State Church. Old-fashioned English Churchmen of the best order, may be equally godly, but their piety takes a different shape, and many Dissenters have to recognize and admire their pattern of goodness. Even where they have not abandoned their old Puritan ideal they have learned to believe in the sincere piety of others, who take a different view of many practices from those ascribed to the Puritans. They have been brought into closer intercourse with men who could hardly understand the Puritan scruples, much less share them, and they have found in them fruits of piety which forbade all doubts as to their Christian character. The result has been a modifying of their own view, and if this needs correction it must be done by intelligent argument.

There are few points in which the difference between the two schools is more apparent than this of conformity to the world. The interpretation of this phrase, still adopted by numbers, is not only narrow, but is extremely superficial, and so unsatisfactory. It claims the authority of the Puritans on its side, but in truth it exhibits a sad degeneracy from Puritanism. It has taken up and exaggerated its negations, but it has forgotten its nobler and its manlier lessons. It deals with outward acts, not with inward feelings and principles; with matters of dress or association not with the spirit by which the life is inspired and governed. To them the world is representative of gaiety, whether in vestment or in action; of garments in which is an element of display; of society in which there is nothing directly religious; of recreations in general. It is curious and interesting to note how the ideas even of those who have this ascetic conception of Christian life vary. The style of dress adopted to-day by many of those who still hold aloof from what they

regard as worldly pleasures would have been condemned by their own religious ancestry years ago as severely as these amusements. The change has come gradually, and was inevitable, but it only suggests the doubtful character of the standard which the school has sought to set up. Extreme plainness of dress is obligatory on those who feel it to be so, but they have no right to impose on others the law which they have, in all honesty of conscience, accepted for themselves. They are not entitled to assume that an æsthetic taste, with all its fastidiousness about appearance, is a sign of worldly temper, still less to take credit for the absence of it in themselves. The difference is probably one of temperament, education, or inclination, not of religion at all. Religion is not dress any more than it is meat or drink, and yet there are religious principles which apply to the one as to the other. The danger is lest these be frittered away in a mere care about externals.

So with what are called worldly amusements. If we ask what they are, we are pretty sure to get as many different answers as there are individuals to whom the question is proposed. With some the theatre is of the world, with others the card-table, and others the ball-room. It may be that all are right, or, at all events, all may be so cultivated as to promote frivolity, to minister to unhealthy excitement, to dissipate thought and energy needed for the serious business of life, and all that is of the earth, earthy. But certainly abstinence from them all is perfectly consistent with the presence and dominion of a worldly temper. If, indeed, it leads to a Pharisaic temper, what could be more worldly.

There are few subjects on which there is more need for the formation of a well-matured opinion. The day is past when it was necessary to argue against excessive restrictions. At present the danger rather is lest the idea should prevail that there ought to be no restraint at all, but that every Christian should simply gratify his own fancy, without any appeal to conscience at all, as to the real meaning of our Lord's suggestive and searching words, "they are not of this world." That is a description for all times. The world

changes in its outward aspects, in its spirit it is the same in all ages and under all forms of civilization. It hated the Master, it will hate the disciples in so far as they are like Him. Unworldliness must ever be a distinguishing quality of Christian character. What does it mean?

All endeavours to draw a line between what is lawful to a Christian and what is forbidden, have not only proved inadequate, but they fail absolutely to get at the heart of the Lord's teaching, are a miserable resting in the letter, without realizing the spirit. His words go far deeper; and they who fancy that they can reach his ideal by denying themselves a few amusements, for which, perhaps, they have no taste; or, as is the case with some, by making their spirituality a plea for evading unpopular testimony and unwelcome duty, are deceiving their own souls. It is the spirit of the world against which the warnings of the New Testament are directed. That spirit may enter into and pollute our holiest things, whereas amid all the moil and turmoil of engagements esteemed common and unclean, there may be a spirit which redeems and sanctifies them. There may be unworldliness in politics and worldliness at a prayer meeting. There may be unworldliness in our recreation, and alas, there may be worldliness in our hours of prayer or pursuit of religious activity. It is by the temper of the man that the character and life are to be judged. As the heart is, so he is—of the world worldly, or in Christ a Christian. In vain are all mortifications of the flesh if there is no crucifixion of its unholy desires. In vain do we label certain social amusements, intellectual pleasures, and political excitements, worldly, and abstain from them if we indulge in pride and self-consciousness, arrogance and self-seeking, luxury and ease. If we are afraid to speak for Christ, when there are mighty forces arrayed against Him; if we love always to be on the winning side, without sufficient care to consider whether it be the right; if in our inmost heart we are so staggered by those words of Christ, "Woe unto you when all men speak well of you," that we act as though we believed the opposite to be true, and love to bask in the sunshine of the world's favour, and soothe our ears with the

echo of praises never bestowed except on those who are prepared to accommodate principle to the exigencies of circumstance, and ready to fall down and worship whatever image the world is pleased to set up: then, whatever be our professions, and however carefully we seek to redeem them by deference to the most minute scruples, we are still of the world.

It is only as this conception of unworldliness is fully grasped that we shall be able to deal intelligently with the question relating to worldly amusements which have become of such pressing urgency. It is impossible to deny that there is a greater laxity of practice in relation to them than was common even in our own earlier days, and that where it prevails it is for the most part accompanied by a serious deterioration of Christian character. The reaction, if any, from the severe restrictions of the past has been extreme, all the more so because it has not been intelligent. It has been a revolt against a law for which no authority could be shown, and in its resolution to assert freedom it has too much lost sight of the Apostle's teaching that there are lawful things which are not expedient. It is on this latter point that the strength of resistance to tendencies in which undoubtedly there are many and powerful elements of mischief ought to be concentrated. But if it is to be made effectual, there must be a full and thorough enforcement of the principle of separation laid down by the Apostle John, "If any man love the world, the love of the Father is not in him." The protest against amusements which nurture a spirit of frivolity, which are apt, to say the least, to weaken the fibre of the spiritual nature, and which are thus unfriendly to the growth of piety, must be based on a principle which is applied with consistency to all developments of the worldly spirit which have been too generally treated with extreme indulgence.

The world is one form, and a very powerful form too, of Antichrist. To suppose that it can be overcome by self-denial in a few particulars, accompanied possibly by indulgence in others, is the wildest of dreams. It has to be met at every point, for there is no place so sacred as to be absolutely free from its intrusion. Its forms are Protean,

and some of them wear an aspect of sanctity which would deceive the very elect. For its essence is selfishness, and selfishness is proud, thinks of itself more highly than it ought to think, has little care for man, and casts aside even the fear of God when it crosses the path of its ambition or its ease. The spirit of caste, which ignores or tramples under foot the spirit of brotherhood, whose fairest example is in the life of Him who was not ashamed to call us brethren, is selfish and of the world. The Pharisaic temper, in its self-satisfaction, in its exclusiveness, in its hardness of tone and harshness of judgment, is of the world. The faithless reluctance to apply the great law of love, which is the will of Christ, to all departments of human life; the weak subservience to considerations of expediency and interest; the supremacy of a cold and calculating prudence which has no belief in the forces which work for righteousness; the faithless reluctance to trust in the name of the living God, unless chariots and horses be arrayed on His side—are all of the world.

To come down to a still lower level, the worship of success, and, as a consequence, the pursuit of it by methods which betray an absolute want of consideration for others; the piling up of wealth, and the oblivion of the fact that it is a trust to be used for the glory of God; the want of living sympathy with the poor and suffering—these are of the world. The testimony against these forms of evil must be just as earnest and emphatic as that against amusements, if we are to stem that tide of worldliness which is sure to gather force and volume in an age of wealth and luxury. The New Testament insists upon the loving service of man as the true service of God, and we must catch its spirit if we are to impress our generation for good. Of practical tests there is perhaps not one which needs to be so constantly enforced as this, “Keep yourselves unspotted from the world.” But we shall not only miss our aim, we shall hardly secure a hearing at all, if we narrow its range of application. Theatre-going and other forms of amusement which are popular, may be (in our judgment are) open to the gravest objections, but there are forms of

worldliness in the Church which pass almost unrebuked, and which indeed do not lower the reputation for piety of men whose distinction it is that they never are seen at a theatre and never encourage the dissipation of a ball. The troublers of the Corinthian Church, who worked for faction and vain glory; Diotrophes, who loved to have pre-eminence; the members of the Philippian Church, whose mind was set on earthly things, and who thus showed themselves enemies of the cross of Christ; "the concision," who loved cowardly compromise—were all of the world; and they have their successors in our own days. Beside these we have other faults of our own. We have worshippers of fashion more than lovers of principle, who shape their opinions and choose their church with a view to their own social advancement rather than the claims of truth. It will be vain to prophesy against theatres or dances or cards, if these spots in our feasts of charity are to be left without any attempt to remove them.

It is very far from our thought to excuse one form of worldliness by using a *tu quoque* argument to its censors. This is a common error, and it is condemned in our Lord's warning to the Pharisees, "These things ought ye to have done and not to have left the others undone." In the spirit of this teaching we desire to insist upon a more thorough and radical treatment of a great evil, of which theatre-going is but a symptom. We would attack the disease at its centre, instead of looking only at some of its outward manifestations, and those perhaps not the worst; and we would do this by seeking to develop a higher ideal of Christian life. A life in which the glory of God is ever present as the first and chief aim; which is so possessed with the reality and grandeur of the unseen, that it is superior to the influence of things seen and temporal, in which the selfishness of the heart is held in check by the omnipotent constraint of love to Christ; out of which the desire to please God and do His will has cast out all weakness and cowardice, is the true separation from the world. That is the life of the saint, the confessor, the hero. It is impossible to conceive of one who was striving after such an ideal wasting time or

strength or money on the mere fripperies of fashion or the frivolities of worldly dissipation. Educate men to this, and we need not be afraid to accept their judgment as to particular forms of pleasure. The application of these principles to particular questions must be reserved for a future article.

THE MINISTRY UNDER CERTAIN SELF-IMPOSED LIMITATIONS.*

WE pass on to consider some of the limitations which ministers are in danger of accepting as they enter and continue in the duties of their sacred calling. These restrictive conditions, rather than any apparent unpracticalness of preparatory studies, are likely to narrow the preacher and bring artificiality into his work. We would not, however, be understood to imply that the modern ministry, as a whole, is inefficient. Considering the demands which the frequency of preaching to the same congregation makes on the intellectual and spiritual resources of clergymen, it is to be wondered at that so large a majority are successful, and it may at least be fairly claimed that the ministerial, judged by the average of results, compares favourably with the legal and medical professions. We shall therefore discuss certain tendencies to self-limitation, due to various causes, against which every preacher should be on his guard, and which, when they become dominant, produce the results of which complaint is made.

The tendency to what may be called Ecclesiasticism is so influential that freedom from it, even on the part of the broadest minds, can be had only by constant watchfulness. It consists in undue regard for the external organization, especially of the local church over which the minister is established. The pastor thinks that his most important work is to secure additions to the church. He becomes aware that success is measured chiefly by the numerical

* From *The Andover Review*.

enlargement of the church. There looms before him the annual report of accessions, which will afterwards appear in the year-books of the State Association and of the denomination at large, and by which, as he supposes, his own standing will be affected. Or, if he does not care for that, he finds it a common theory that the increase of the church is the principal object to be aimed at. The effect is twofold. His preaching is directed in undue measure to the act and method of conversion, so that he seldom gets beyond the first principles of the gospel of Christ. He thus reaches only a narrow segment of the real thought and need of his hearers, and only a temporary phase of religious feeling. It also comes about that he devotes personal attention mainly to those who are most likely to come into the church. Thus some ministers seem to be chiefly occupied in persuading young people to make profession of faith. While we do not for a moment undervalue the importance of youthful consecration, nor ignore the value to the young of participation in church life, we are decidedly of the opinion that the proper influence of the pulpit is greatly reduced when the thought and motive of mature life are not usually addressed, and especially when the reason of such limitation is the desire to enlarge the external organization. It is not a good sign if the labours of a revivalist are more highly valued than the constant work of resident clergymen. Because he brings people together for a few days and presses one point, till those who are likely soon to make the outward sign of their faith, or who are most impressionable are induced to become members of the church, it is thought that he, in a fortnight's campaign, has done more good than the pastors of the place in several years. It is singularly ungracious for this class of preachers, who go from place to place without permanent responsibility, and who present but one class of motives, to turn about in conventions of Christian workers, and accuse the clergy at large of inefficiency because the results of revivals are not secured all the time, and then to charge it on courses of instruction in theological seminaries, because the Bible in its original form, doctrinal theology, and church history are made more pro-

minent than the conduct of inquiry meetings and the management of Sunday-schools. But pastors themselves, the best of them, are in danger of valuing the visible result of numerical enlargement above the less tangible growth of spiritual life. It is a weakness of human nature to estimate values by that which is visible and outward, and the temptation is strongest in the religious sphere, where the real results are in the slow hidden processes of character and the interior life. There is liability that in this respect the very elect will be deceived. Ecclesiasticism exalts the external organization. It puts the means in place of the end. We are not aware that the danger is any less in non-liturgical than in liturgical churches.

Another limitation to which ministers are in danger of becoming subject, while not easily defined, is constantly in waiting to put its yoke upon them. For want of a better name it may be called Pietism. One of its characteristics is a *phraseology* out of which very much of the original meaning has evaporated, till it has become arid and without significance. There are words and phrases, some of them taken from the Bible, some from obsolescent doctrinal statements, and some from expressions into which the religious emotion of a former generation poured its heat and glow. This phraseology is heard in sermons and in prayers, and always makes an impression of vagueness. The preacher who has contracted this style would be somewhat surprised and perhaps perplexed, if he were required to translate it into equivalent expressions which everybody understands. Suppose a friend, of correct literary taste, were to take the sermon under which the congregation had been listless, and mark the words and phrases which should be rendered into more definite and intelligible expression. One result might be that the preacher would see he had himself attached no clear meaning to them, that he was in the neighbourhood of thoughts for which he put down some current but too general phrases. The list might include such terms as "salvation," "grace," "faith," "spiritual," "service," "come to Jesus," "kingdom of God," "sanctification," "pouring out of the Spirit," "sinfulness," "corruption,"

"lost," "renewed," "experience," and the like. What was your precise meaning, asks the friend, when you said "the kingdom of God"? Was it not a convenient term to suggest some phase of social improvement due to the gospel? Why do you so frequently employ the word "experience," especially in the plural? Have you not identified the circumstance with the meaning which might have been pressed out of it; and even when you have used the word correctly have you not been magnifying the feelings of men as if those feelings were the highest good of religion? But, replies the preacher, are not these words and phrases found in the Bible, and in the writings of eminent divines? Certainly, and they are, at least the separate words, found in the dictionary, too. And sometimes they may be used with the utmost appropriateness. Your mistake is that you frequently employ them when they are quite remote from your meaning, and sometimes when your thought has not naturally led up to them. The fault is that you habitually use abstract instead of concrete terms, general instead of definite expressions, and that you have been indulging yourself in this way because they have a pious and even Biblical sound. You ring the changes on these words, or rather you ring these words on changes of thought which require more variety and definiteness of expression. You have thought more of the sound than of the sense. It would be an excellent use of some of your hours in the study to read John Foster's essay on "The Aversion of Men of Taste to Evangelical Religion," an aversion which he traces in part to the vague use of religious phraseology, which is only one remove from cant. The phrase may be pious, but the use of it indolent and slovenly. Profanity is the misuse of pious phrases; and the glib, unreflecting, inappropriate employment of them may not be very much better. In fact, there is no such thing as a pious phrase, any more than there can be a pious fraud. The pietism which rolls the morsel of well-sounding phrases in the mouth to conceal the absence of thought and feeling is the counterfeit of spirituality. Another characteristic of pietism is a *tone* of expression somewhat plaintive, somewhat languid. It is

apt to appear as a cadence, the voice dying away in a falling or rising inflection, a cadence known among the irreverent as a pulpit tone, a drawl, or even a whine. It is sometimes adorned with a smile which seems to some sweet or heavenly, although others, it must be confessed, are so disrespectful as to call it sickly. When the physical intonation and facial expression do not suggest the pietistic habit, the tone may be detected in the emphasis and proportion of thought. Attention is directed to the sad aspects of life, to its burdens, cares, sorrows, and trials, to the comfort, pity, soothing, and peace which religion affords. Deprivations are more conspicuous than achievements, patience than courage, endurance than service. This same pietistic tone becomes habitual when the proportions of the gospel are reversed and sin is dwelt upon more than newness of life. The positive hopes and motives of the gospel are not ignored, but in such cases, where grace abounds, sin much more abounds. When the attempt is more sedulously made to impress on men the fact that they are sinners of a deep dye than that they are by right the children of God, the reaction will be manifest in the very tone of the preacher. The sinfulness and corruption of man must, indeed, be emphasized, but to dwell disproportionately on them is no superior evidence of piety as compared with dwelling on the hopeful, moving, revolutionizing power of the gospel of Christ. It is really pietism, the counterfeit of piety, affecting style of expression and quality of thought and making impressions of truth which are unreal and unchristian. There is a tendency in the speech and thought of clergymen, or of a coterie of religious workers or talkers, which insensibly affects every preacher in his treatment of spiritual truths and feelings. If, instead of calling things by their right names, instead of speaking out like a man, and, like himself, instead of emphasizing the positive elements of truth, he is vague in speech, plaintive and effeminate in tone, and dwells among the conditions to which the gospel comes rather than among its vital forces, he becomes unreal and loses living contact with the men of his day.

The preacher labours under a self-imposed limitation when he *insulates* truth from life. The insulation of religious truth keeps it out of connection with life by barriers which may be nearly invisible, but are none the less impassable. It is truth of the highest value concerning which the preacher speaks. But for some reason or other it is remote and unreal. He is speaking about God in His character and purposes, about Christ the Friend and Saviour of men, about the eternal significance of the present life; yet only a feeble impression is made, and many hearers go away blaming themselves for indifference and wandering thoughts. But the difficulty is that the preacher holds truth and life apart. He preaches on some doctrine as that which is to be maintained or believed, as that which the Bible plainly teaches, or which has always been held by the church. His anxiety seems to be that his people should be correct in their religious opinions. Truth is put on the defensive against imaginary objectors. Such preaching may be sound to the core, but it is not helpful nor influential. It is not felt as motive nor as inspiration. The preacher's love of the truth seems in excess of his love of men. He seems to be discharging a distasteful duty in defence of the truth, and to heave a sigh of relief at the end of every sermon. Now it makes comparatively little difference on which side the preacher starts—on the side of truth or the side of life, if only he unites them. The profoundest truth if it is felt to be in vital relation with conduct and purpose, will be welcomed. Men will bear the most searching analysis of motives if they are led on to see the adaptedness of truth to their actual life. If only in some way that truth which he handles with an almost superstitious dread could be taken off that tripod which insulates it, and allowed to touch the ground, thrills of influence would be felt in the hearts of waiting men. Therefore the preacher should speak of that which has become real and helpful to himself. He should declare and enforce that which has become significant to his own thought, and by methods of argument and expression which are characteristic of himself. He is to preach out of reflection and conviction, otherwise hearers

will be doubting whether he really believes all that he says. A few truths which a man really believes will have more effect than a comprehensive system to which he only assents, and which he maintains without sense of reality and importance. In a word, he should be a *preacher*. The gospel is *preached* when its truth is conveyed through the medium of personality, and when the preacher's personality is obviously the result of the truth he declares. He should clear himself of all conventionalism in phrase and opinion, should push aside modes of teaching and of influence which do not suit his natural methods, even as David put away the armour of Saul, and should try to preach neither above nor below the full measure of his genuine conviction. The principal mistake of many a minister is that all his life he is trying to be somebody else.

We are led by these reflections to the most serious charge we have to make against the ministry. We make it in kindness as well as sincerity, and cannot refuse to plead guilty to it for our own part. We believe that the tendencies which have been mentioned, and which are limitations on the influence of preaching, are results, usually, of a single cause, which is, *mental indolence*. Ministers may fail on account of having mistaken their calling, from constitutional sensitiveness or timidity, from inadequate intellectual power, or from poor health. Such causes we are not now considering. But when ministers are found exalting the outward organization, vapouring in vague religious phrases, adopting the artificial tone of sentimentality or sanctimoniousness, and failing to make religious truth real to actual life, the reason in most cases is intellectual laziness. Not but that such preachers work hard, both early and late. Not but that they are busily occupied every hour of the day. Not but that they make sacrifices of personal ease for the sake of their people. The ministry as a class cannot be accused of *general* laziness. But when they are ineffective for the reasons given above, the real cause is intellectual laziness. The toil of thought is unwelcome. The preacher does not do his own thinking, or does not do it thoroughly. We do not mean that he does

not study, that he expends his energies in running about his parish. He may be an omnivorous reader and a proficient scholar. But the toil of brain by which alone he can be carried through to the significance and uses of truth he will not undertake. He thinks his way *into* a truth of the gospel, or a problem of life, but he does not think his way *through*. He jots down some suggestions that come to him and writes them out till the usual amount of paper is covered, and on Sunday reads or declaims what he has written, but has been skirting the outside without once penetrating to the heart of the truth, or the secret of life. He preaches the gospel, but is not able to say with Paul, "according to *my* gospel." It is for this reason that he attempts to build up the external organization and so seems to be securing results, for this reason that he glides into the current of traditional expression and the tone of dreamy mystical, pietistic feeling. It is for this reason that he never gets truth out of the clouds and into its relations. He does what human nature is always doing, holding itself up with props of conventions and customs so that it need not stand alone; satisfied with that which is accredited as safe and sound, so as to avoid the laboriousness of thinking along the lines of old truth into new applications and needs, a task which is always in important respects a solitary task, out of the line of traditions, precedents, and agreements. Whether or not one expends his strength on this most fruitful toil depends not on the proportion of his preparatory studies, but on his own honest, earnest, deepening love of the truth, for the sake of the truth, indeed, but still more for the sake of men.

There is no remedy for ineffectiveness from this cause in artificial changes as from written to extemporaneous preaching. The method of delivery has an importance, but it is only secondary. The cure will not be found in attaching more sacredness to the pulpit, nor in reducing its sacredness by colloquialisms. The panacea for lack of effectiveness is not in having a more familiar acquaintance with men, nor in choosing themes of passing interest. People do not want preaching to become practical rather

than doctrinal, nor to have the minister more frequently in their offices and parlours. If asked, they might not be able to say what they do want. But when truth spoken out of real personal possession and conviction comes to them they respond. It is the true spirituality which is a sense of the reality of God, of the seriousness and value of life, of the imperativeness of duty. To possess this, not brilliancy, nor talent, nor fervour is essential, but an earnest interpretation of truth into life and of life into truth, while the preacher himself is seen to be realizing the ideal of character which he describes and enforces. It is only in some such conception of his office and some such devotion to his work that the preacher can be permanently useful, or his vocation be considered the highest of callings.

RALPH WALDO EMERSON.*

EMERSON is, beyond all doubt, one of the most impressive figures in American literature. In a sense, indeed, he might almost be described as its father, for to his teaching and influence is largely due its emancipation from its previous subservience to the ideas and traditions of the old country. He has been bracketted with Carlyle, and though there were very marked differences between the two men, they both belonged to the same class. They were both men of intuition rather than of patient thought, indeed were contemptuous of any approach to exact reasoning, and influenced men by flashes of genius rather than by the lucid exposition and quiet working out of great principles. Neither of them was fitted to build up a great system or found a school of disciples, but both left an impress upon the minds of those who came under their influence which could not easily be effaced. Everywhere we meet minds, and those often of

* *A Memoir of Ralph Waldo Emerson.* By JAMES ELIOT CABOT. Two vols. (Macmillan and Co.)

the highest order, which attribute much of their development and power to the impulse communicated to them by these great teachers. They had not accepted their doctrines, and probably were fully conscious of the mischievous character of much of their teaching, but not the less had they profited by the contact with other minds of such remarkable insight and such fearless independence. In no respect, perhaps, did they affect men more than by their own devotion to truth and reality. Carlyle's hatred of shame is proverbial. Possibly it sometimes took an exaggerated form, and certainly often expressed itself in uncouth and even offensive style, but the lesson itself was healthful, and one which multitudes needed to learn. With Emerson there is less of the combative tone and more of a desire to present the positive side of the subject, but he has the same reverence for truth, the same determination to buy it at any sacrifice, and to resist any or every temptation to sell it. The same single-hearted loyalty to truth, which he exhibited and inculcated in others, might lead, and in multitudes of cases has led, them to conclusions far away from those which he reached; but it was good for them that this love of truth should be stirred within them, and that they should enjoy the benefit even of passing intercourse with one of speech so pure and sincerity so earnest.

Emerson was regarded by admirers as a seer or prophet, and perhaps unconsciously he came to have something of the same feeling about himself. It is sad to see how many great men are injured, if not entirely spoiled, by injudicious friends and flatterers. No man, however eminent his graces and distinguished his abilities, is entitled to speak with oracular authority, or expect that the world will receive his *ipse dixit* as though it were the word of God Himself. But there are admiring devotees always ready to invest men of brilliant genius with this distinction, and they require an extraordinary amount of self-knowledge and self-control to save themselves from falling into the snare. Emerson was a singularly modest man, and therefore, if he erred at all in this point, it was not from an exaggerated conception of

his own wisdom. But his theory and his surroundings alike conspired to give him this tone. He had strong faith in man.

The individual (says Mr. Cabot in describing his view as set forth in his lecture on "Human Culture"), on the whole, is the world. Man who has been, in how many tedious ages, esteemed an appendage to his fortunes, to a brute, to an army, to a law, to a state, now discovers that these things, nay, the great globe itself, and all which it inherits, are but counterparts of high and mighty faculties that dwell peacefully in his mind.

Or as he puts it himself, "In all my lectures I have taught one doctrine, the infinitude of the private man." The application of his principles to his own case was sufficient to give a certain tone of self-assertion. He, as a man, owed authority to no other. He had to take counsel with his own soul, develop its capacities, obey its impulses. He was a Transcendentalist, and a Transcendentalist does not argue. What he says is to be received not as the result of ratiocination, but by the instinctive response of other minds and hearts to his appeals. He was himself a scholar, and in his view the scholar's duties are all comprised in self-trust. He is to feel himself inspired by the Divine Soul, which also inspires all men. This is, in fact, to claim the prophetic character. After describing the work which the scholar has to do, he adds, "These being his functions, it becomes him to feel all confidence in himself, and to defer never to the popular cry. Let him not quit his belief that a popgun is a popgun though the ancient and honourable of the earth affirm it to be the crack." If this referred only to his own personal convictions, nothing could be better put, but when a man undertakes to instruct others he needs something beyond confidence in himself. He must be able to vindicate the truth of his message if he expects it to be received by the world. On this part of his work Emerson looked down almost with contempt. His essays and lectures were prophesyings, to which men gave heed in so far as they admired the man and agreed with him.

The impression he produced in New England was largely

owing to the state of things which prevailed at the time when his public career commenced. The Puritanism of better days having lost its original glow and fervour of spiritual life, had become cold, hard, and formal, and had been succeeded by a still colder Unitarianism, itself ever tending to greater rigidity and formalism. Even remembering this, it is not easy to understand the passionate excitement which Emerson's Transcendentalism awakened, chiefly in New England, but in other parts of America as well. But it must never be forgotten that it was in America, with that strong sense of independence valued in a country so vast, and among a people proud in the consciousness of the freedom they had achieved, that this impression was produced. There was nothing of which Americans are less disposed to be patient than the respectable dulness which, alas! was too prevalent in the Churches, and it is perhaps not surprising that in the reaction against it there were many ready to hail that new gospel of individualism which Emerson had to preach. He does not seem to have achieved any remarkable popularity, or to have had any special power as a preacher, and his career as a Unitarian minister was brought to a close by his refusal to administer the Lord's Supper. The explanation of his retirement from the pastorate is thus given by Mr. Cabot :

He was ready to continue the service, provided the use of the elements was dropped, and the rite made merely one of commemoration. This he proposed to the Church in June, 1832. His proposal was referred to a committee, who reported shortly afterwards, expressing their entire confidence in him, but declining to advise any change. They did not conceive it to be their business to discuss the nature of the rite, or the considerations that might recommend it to the minds of different persons; it was enough that it was generally acceptable and helpful, on whatever grounds. It remained for Emerson to decide whether he would resign his office rather than administer the Communion in the usual form, and he went up to the White Hills for a week or so to think it over, during a suspension of the church services, occasioned by some repairs of the meeting-house. It was a difficult decision, for there was much to be said in favour of the view which was urged upon him by his friends, that he ought not to allow a scruple about forms to break up a connection which was, on the

whole, satisfactory and profitable on both sides. He could not expect to find another church so ready to accord him a friendly and partial consideration (vol. i. p. 155).

It is to the honour of Emerson that he listened only to the counsels of honesty. The injury done to the world by the tampering with the plain teachings of conscience and of thought is simply incalculable. The man who, acting on the principle that a religious guide must at all events be beyond the suspicion of dishonesty, sacrifices personal position rather than stoop to some unworthy compromise, or dishonourable evasion, deserves high respect, even though the principle for which he makes the surrender may appear to us to be an error. Emerson's secession gave him moral strength, and the wonderful felicity with which he expounded his theories soon commanded attention. His early addresses at the Phi Beta Kappa Society, in which he delivered what may be called his first prophecies, were a great sensation, and for a time it might have seemed as though he were about to work a revolution. His very freedom seemed to give him new power. His new evangel of the greatness of man found many willing auditors, and for a time he seemed to be a power. But as an influence to guide and control men it has long since passed away. It awakened the passionate devotion of a small literary coterie; it led to all the eccentricities and follies of Brooke Farm, but the "Transcendental" movement, as it was called, soon collapsed, adding only another to the many proofs of the folly of the man who, spurning the guidance of God in His Word, seeks to strike out a path for himself. Emerson has given us many striking conceptions and lofty ideals. He did brave and noble work, especially in the cause of freedom. He was a large-hearted, gentle-souled philanthropist, a daring thinker, an eloquent writer. But it may be doubted whether he has helped any man to a better understanding of the problems of his life and destiny.

Mr. Cabot tells the story of his life well, and it must be read if we are to understand his power. For here is the difference between him and Carlyle. The latter's influence

has been distinctly lowered by a more close acquaintance with the man. In the case of Emerson it is altogether different. No more charming passage is to be found in the book than the account of the relations between Emerson and Father Taylor.

Emerson, while he was at the Second Church, sometimes preached at Taylor's Bethel, and Taylor afterwards lectured and preached in Concord, and spent the night at Emerson's house. "A wonderful man" (Emerson writes in his diary); "I had almost said a perfect orator. The utter want and loss of all method, the bright chaos come again of his bewildering oratory certainly bereaves it of power—but what splendour, what sweetness, what richness, what depth, what cheer! The Shakspeare of the sailor and the poor. God has found one harp of divine melody to ring and sigh sweet music amidst caves and cellars. He is an example, I at this moment say, the single example we have of an inspiration; for a wisdom not his own, not to be appropriated by him, which he cannot recall or even apply, sails to him on the gale of this sympathetic communication with his auditory. He is a very charming object to me. I delight in his great personality; the way and sweep of the man which, like a frigate's way, takes up for the time the centre of the ocean, paves it with a white street, and all the lesser craft do courtesy to him and do him reverence. The wonderful and laughing life of his illustrations keeps us broad awake; a string of rockets all night. He described his bar-room gentry as 'hanging like a half-dead bird over a counter.' He describes —, out on her errands of charity, 'running through the rain like a beach-bird,' 'I am half a hundred years old, and I have never seen an unfortunate day; there are none.' 'I have been in all the four quarters of the world, and I have seen many men I could not love.' The world is just large enough for the people; there's no room for a partition wall.' What an eloquence he suggests! Ah, could he guide those grand sea-horses with which he caracoles on the waters of the sunny ocean! But no, he is drawn up and down the ocean currents by the strong sea-monsters only on that condition that he shall not guide." Taylor, on his part, loved Emerson, though of Transcendentalism he had but a low opinion. Dr. John Pierre records in his diary, with cordial sympathy, a saying of Taylor's on coming out from hearing some Transcendental discourse: "It would take as many sermons like that to convert a human soul as it would quarts of skimmed milk to make a man drunk." But of Emerson he said to Governor Andrews: "Mr. Emerson is one of the sweetest creatures God ever made; there is a screw loose somewhere in the machinery, yet I cannot tell where it is, for I never heard it jar. He must go to heaven when he dies, for if he went to hell the

devil would not know what to do with him. But he knows no more of the religion of the New Testament than Balaam's ass did of the principles of the Hebrew grammar" (Mrs. E. D. Cheney, at the Memorial Meeting at Concord, July 28, 1884).

CURRENT POETRY.

Is it on purpose that in this new volume of poetry by Miss Chapman,* the three best poems come first, viz., "The New Purgatory," "A Strong-minded Woman," and "Aged Twenty-seven"? The poems comprising the book are very unequal, which must necessarily be the case when they are published as a collected whole after having been written at "long intervals of time." They are, what most real poems are, the relics of certain moods of mind, of strains of thought. We say "most," because to some few of the greatest it is granted to be simply no record of a passing mood, but the gradually formulated expression of long years of struggling thought which had to take its own time to grow into speech.

The thoughts expressed here in song are all indicative of great womanly tenderness, of an earnest, serious mind, of a genuine love of truth and beauty; but withal the verses show little diversity of idea, and still less scope of imagination. The writer hovers round one or two central ideas, but in the expression of these there is repetition but no development. She touches one or two chords to which we all respond; but when we listen for more we only hear a weakening vibration of the same, till the sympathetic chords are lost altogether, and we are left at the end of the volume, bereft of our music, listening to a few prose lines on the Queen's Jubilee; but it would tax the powers of the most poetic, as well as the most inspired soul, to become inspired on such a theme. We do not inquire how it is, but it is a fact that all the poets limp alike in approaching this and kindred subjects.

* *The New Purgatory, and other Poems.* By E. R. CHAPMAN. (T Fisher Unwin.)

Oh ! poets, sing out of the well-depths of your own souls, not of outward pageantry and show !

"The New Purgatory" is a noble testimony to the faith in "the larger hope," so that this poem and the one that follows it should alone make us grateful for the volume, were there in it nothing else at all. How love and nothing but love can save the most sordid, sin-hardened, and sin-stained soul ; and how, when the veil hiding the spiritual is rent, we shall learn the deepest truth that even God's wisdom has to teach, or Christ's life and death to reveal, that the essence of the world, of the real soul-world, is love—this the poem tells us in such a way that before we get to the end we are touched almost to tears by the eloquent expression of something that in our heart of hearts we knew was true. A human soul can never sink too low for love's pity, never get beyond love's saving grace. Just that which a man has derided, and set at nought, and trampled under foot, is the influence which will at last raise him from the dust, set his face to the light, and bring him to the feet of his God.

Perhaps the three characters in history which most repel us, most rouse our contempt and dislike, are these three that are brought before us in "The New Purgatory," Jezebel, Nero, Judas Iscariot. Their very names now seem symbolical of wickedness ; though to us Jezebel, in her strong vigour of life, her scorn for weakness of purpose, the triumphant might of her will, is to us more an object of admiration than of contempt. Wicked as she was, she had splendid abilities, a magnificent power of energy, which, turned into the right channels, might have redeemed a world. What is sad about her is the waste of such wrongfully applied gifts, to see a genius going so hopelessly astray, becoming so depravedly bad. Ahab, Nero, and such weak vacillants in will, would not have strikingly changed the fortunes of the world had they been as good as they were weak ; it is with quite different feelings that we contemplate this strong woman, following the dictates of an absolutely hardened heart.

But now see her in "The New Purgatory" of love ;

goodness has not deadened and weakened those beautiful natural powers of life. She is still "alert" and "alive." We should have been disappointed for Jezebel to have changed into some soft-souled, large-eyed St. Cecelia. But the power before turned to evil is now turned to good.

Her furious zeal is grown a deep desire
To raise her earth-besmirched being higher,
And kindle in her fellows such a fire.

She follows meekly now where prophets tread,
And nothing those inspired ones have said,
But seems to her divine and hallowed. . . .

O royal woman who hast washed the blood
From off thee through a loyalty to good
By tepid souls and tame not understood.

The speaker in the poem, guided by the Spirit of Love, passes on through the New Purgatory, and meets a soft and gracious-visaged man bearing a lute and followed by a troop of little children. He who once made music while Rome burned, now enchants the ears of the little ones, pausing in his playing to talk to them about the power of "loving thoughts and loving speech."

Expounding to his curly flock that hung
Upon the winning accents of his tongue,
How never lays by lark in April sung,

Nor cradle melodies that mothers teach,
Nor voice of lyre or lute, could ever reach
The heart like loving thoughts and loving speech.

.

Their weakness bade his stubborn fierceness bow,
Their innocency cleansed his abject brow,
Their whiteness made him what thou seest now.

Then slow pacing comes one famed on earth for a traitorous kiss, now wrapped in contemplation of his soul's Lord, love having at last even stripped the memory of that kiss of its bitterness. Because he loved so little, he had the more need of love, which now has made him whole.

And so we learn the patience of love, the divinity of

hope, in our poem, and are sent on our way to be the faithful ministrants, the ungrudging priests and saviours of the sin-blinded and the sin-bound.

The poem next in order in the volume, "A Strong-minded Woman," is the strongest, we think, of all. "The New Purgatory" is sweet with tenderness, but it is not so powerful as this; that at times wavers and grows weak, both in rhyme and metre, this never. It has a touch of Browning, and reminds us of the great poet in its swiftness of expression, its condensed thought, and its *hurried* ideas. It has a half defiant strength, and carries us along with it in its swift advance.

See her? Oh yes!—Come this way—hush! this way—
 Here she is lying,
 Sweet—with the smile her face wore yesterday,
 As she lay dying;
 Calm—the mind-fever gone, and, praise God! gone
 All the heart hunger;
 Looking the merest girl at forty-one,—
 You guessed her younger?

There—that's the face I knew—perhaps knew best
 Of all that knew her—
 For very few, of all her friendship blest,
 Saw through and through her.
 You see she'd many sides, was swift of mood,
 Of range unbounded,
 Each note of all the scale she understood,
 Had caught and sounded.
 So that to apprehend the complex whole,
 To praise discreetly,
 You had to voyage far into her soul,
 And love completely.

There is something almost masterly in that, in its hidden sarcasm, and its deep love and admiration and reverence for what is right and just.

And have we not all met such women, women of intense life and earnest purpose, who, in their many-sidedness and their boundless energy, are quite incomprehensible to some of their gentler sisters, too absorbed in children and ser-

wants to hear the voices of the great world beyond the four walls of their homes? Their fellow-women pass them by a little doubtfully, they are so "clever"; their active world-life has incapacitated them for "domestic life"; their books have made them unable to love little children. Their fellow-men are still more doubtful, they are different to their own gentle, obedient, submissive wives and sisters, for the former actually venture to take independent views, state their own opinions, and expect in argument to be treated on an equal footing. There seems no section of society large enough to hold them; they are outside all sections, isolated in a grand isolation of work, high in thought, pure in heart, tender in soul, with a thousand beating, palpitating, pitying compassions, misunderstood, and, alas! unappreciated. "A Strong-minded Woman" is a poem we need, and one to be read again and again with greater sympathy and understanding. It is a noble poem, which seems to prove that Miss Chapman could do something greater in poetry, when she has freed herself from all her masters and examples, than anything this volume has to show.

There is a good deal of pathos and sweetness in the next poem, "Aged Twenty-seven," evidently autobiographical, where a woman, oppressed by the burden of the cares of life, expresses her longing for one touch of the hand and sound of the voice of the mother who left her, a little child, at twenty-seven. There is nothing original nor strictly beautiful in it, yet there is a musical sweetness which makes it pleasant reading.

We have dealt chiefly on these three because they seem to us more worthy of attention than the other poems making up the book.

"The Meeting of Dante and Beatrice," as rendered by Miss Chapman, is, we are bound to confess, more beautiful in language and clearer in expression than the corresponding cantos in Cary's well-known translation which possesses so large a claim on our gratitude. There is some fine writing in this "Paraphrase," which is really a free rendering of the original, and has evidently been a work of love. It is that familiar scene of the meeting of Dante and

Beatrice on the mountain, where his lady rebukes the poet for casting away his first love, and wandering after strange allurements. When he meets his beloved on the mountain her face is veiled as a punishment for his sins, and it is only after long prayer and confession that at last his "ten years' thirst" is quenched, and the full revelation of the glory of the face, bright with the sunlight of heaven, is lifted upon him.

"Cassandra," in rhyme and metre and swing and balance, reminds us forcibly of Matthew Arnold's "New Sirens," though this is probably only the result of an accident.

Compare

Give, oh ! give me back my blindness,
 Happy darkness is my choice ;
 I have uttered nought but wailing
 Since thou madest me thy voice.
 Thou hast given me the future,
 But all present joy I lack—
 Miss each passing moment's sweetness,—
 Wherefore take thy false gift back,

with some of the verses in Matthew Arnold's poem.

After such work as we have given it is grievous to sink to so low a level of art as the writer does in "A Woman's Strength," "In a Poet's Footsteps," "The Poet's Task," "My Mistress." We do not know which is more painful, to read poems intentionally humorous, or unintentionally so, but to this latter class belongs "A Woman's Strength."

A very curious work is "Prince Lucifer," by Alfred Austin, introduced to us by a flourish of trumpets in honour of the Jubilee. On the one hand, it appeals to us by beauty of song ; on the other, it repels us by the thinly diluted æsthetic philosophy which this very unattractive person persists in talking. It is difficult to understand how such stilted high-toned nonsense could ever have gained the heart of the sweet pure-minded little village maiden who blindly agrees to his philosophy—which seems to consist by the by in a total absence of principle—for the sake of his love. Prince Lucifer's own words that

"Marriage is the winding-sheet of love" indicate the idea that more or less underlies the whole. He thinks that the very notion of a bond of any kind belies the very nature of love, which should be permitted to wander unchecked in any path it may select. This young modern philosopher proceeds from condemnation of the marriage tie to condemnation, as we might expect, of religion itself, till we stand shuddering in a world unhinged and God-forsaken. From contemplation of Prince Lucifer's ideal, and its subsequent failure as it falls in ruins about him, we presume Mr. Alfred Austin means us to learn its impossibility, and the necessity both for marriage bonds, which sanctify and hallow rather than enslave love, and a few forms at least of religion. But we are also taught in the case of Elspeth and Abdiel that it is not the ceremony that makes the marriage, but the love. So perhaps Prince Lucifer is not so wrong after all. Yet, if this is the lesson, it is one not very clearly inculcated, and might be easily missed if not searched for with extreme care. But surely it is too serious a matter to be left in the dim mist of uncertainty?

The prince is an exile from his kingdom because his subjects not unnaturally object to the cutting loose of the social and moral bond which alone makes a man's love worthy of acceptance. They are not so enlightened as Prince Lucifer, and still cling to old-fashioned notions of religion, the new philosophy offered in religion's stead being too finely flavoured for their coarse palates.

A wanderer among the mountains, the Prince meets an old grave-digger, who, though only a peasant, can talk as lofty a philosophy and use as many long words as the Prince himself, and the man informs the stranger that the path he is ascending leads first to marriage and then to death, which proves to be the case. This Adam is a philosopher of a higher order than Prince Lucifer, for his philosophy is a true one drawn from his own trade, "the oldest in the world."

Life is too long,
But long or short, foolish or wise, this death
Casts its still shadow half athwart our lives.

The path leads to marriage, insomuch that the Prince falls in love with a shepherdess whom he saves; and to death, because its way led past the grave-yard whither he follows the little white coffin of his child. When the infant is dying, its mother, instinctively turning towards her old faith in her hour of anguish, effectually implores the child's father to call a priest, and have the light at the shrine of the Holy Mother relit, that she may be interceded with to save the precious little life. But the Saint makes no response, the child dies, and then comes the question of burial. It breaks the mother's heart to think of the little form lying in anything but consecrated ground; but the priest will not admit it, till the parents have been legally married. So falls the last stone of Prince Lucifer's philosophy.

That is the story in vaguest outline, not an attractive one; but we should be doing the book great injustice if we were to leave the impression on any one's mind that that is all. There is poetry of a high order here, most strikingly shown in the scattered songs of the grim mountains which tower, like two fates, above the lives of these men and women with their small doubts, their feeble "philosophizing," their impatient questioning, and unreasonable distrust. They are so infinitely small, the mountains so sublimely grand, in the great infinity of the ages.

Hear them! The Matterhorn says to the Weisshorn—

Is the storm coming on? Do you hear it?

WEISSHORN.

It is roaring up from the south,
With the thunders piled on its back, and the lightning spears in its
mouth.

It is driving the winds before it, it is driving them swift and straight,
As the wolf drives the kid and the roebuck.

MATTERHORN.

Tell it, I stand and wait.

WEISSHORN.

The trunks of the forest are creaking, the pine-tops waver and
 sway,
 And the rotten boughs on the air are tossed as the torrent tosses the
 spray.
 The veil of the snow is lifted, the folds of the mist are torn.

MATTERHORN.

Tell the thunder to hasten and hurry, lest my scorn should die of
 its scorn.
 Bid the torrents darken and deepen, bid the avalanche madden down ;
 For tempest and time have done their worst, and I still stand crowned
 with my crown.
 Let the frail light passions of pigmy man, like levin, and wind, and
 rain,
 With ephemeral fury rage and pass—I am motionless and remain.

And in between is heard the voice of the torrent pleading
 for poor deluded mortals "locked out from an empty
 shrine." But always above the torrent's roaring is heard
 the stern grim tones of the Matterhorn as it answers with
 scorn for man's vain endeavours to climb to the highest—

Behold what avail your
 Strain and endeavour!
 Effort and failure,
 For ever and ever.

This is noble poetry indeed, which makes our disappointment all the keener that the general scope and tendency of the teaching of the book is not noble.

Mrs. Webster, in "The Sentence," has produced a drama of no ordinary power, which will preserve her name and place her high on the roll of modern dramatists.

But yet we are forced to ask ourselves: granting it power, power of dramatic action, no less than of comprehension and representation of character, what end does it serve? what is its *morale*? its *motif*? what are we the wiser for it? Perhaps we ought not to ask such questions in these days, when an artist is too often content with displaying his own skill, his own "points," instead of making them subservient to the great moral and artistic

aim he has in view ; when he cares more that the painting or composition should be done in admirable and clever style than that the picture should be noble and the theme worthy. But is not the result often a degradation of power, a misuse of influence, a declination of what is good, and a building-up of what is irretrievably and radically bad? Yet if it is art, and skilful art, what does it matter? is the reply made by nineteenth-century intellects.

We should have thought the disagreeable subject of men falling in love with other men's wives, and of wives falling in love with other people's husbands, had been worn threadbare, and yet this is in truth *all* this book has to tell us, and such a story may be found in police records and court chronicles of to-day as well as in the old Rome to which Mrs. Webster takes us.

The meaning of the title, "The Sentence," we presume is to be found in the revenge pronounced by the Emperor Caligula against those who wrong a woman whom he loves. This is the sweet, tender-souled little wife of a citizen of Rome, Stellio by name. The Emperor's love for her is described in his own words, with perhaps the truest touch of genuine poetry to be found in the book.

She was something tender left my heart—
Tender and sacred like a daisy weed
Some tired old man finds by his mother's tomb,
Who died while he was young enough for daisies.

And he acknowledges that—

Lælia was one to love.
..... not fit for me . . .
 but perfect sweet—
Therefore I could not wed her.

The "perfect sweetness" Stellio does not appreciate, and he falls in love, and unscrupulously avows it to a widow, "Æonia," who is passionately attached to him. To further their wicked lust they plot to murder Lælia. In a powerfully worked-up scene, when they are making their foul

schemes in a summer arbour, their victim suddenly confronts them. *Æonia* frankly confesses that they want her out of the way, and she, poor child, broken and crushed, turns back, and in a few minutes, in full view of the gaping fishermen below, has thrown herself over the cliff into the sea.

The Emperor encourages the espousals of the guilty pair, that he may the more surely work his revenge. When all things are ripe for its fulfilment, and in a few hours *Æonia* is to wed the man she has wallowed so deeply in sin to obtain, *Caligula* pretends to love her himself, and proposes to make her Empress. She consents after very short converse, in surely a very unaccountable fashion, for she is represented as really loving her betrothed husband, and then the Emperor proceeds to reveal to her a plot for poisoning *Stellio* by her own hand, forcing her consent by telling her how much he knows of her share in the death of *Lælia*, and if she will not do it she will all the more surely destroy, not only *Stellio*, but herself also. But by this final crime she only draws on herself the shame of discovery, and the award of a future life of misery and privation in a desert island.

Such is the drama, "The Sentence," and though, as we have said before, the drawing out of incident to the final catastrophe is fine, we cannot congratulate *Mrs. Webster* on its achievement. Sin, and the foulest of sins, tracking its victims out to their just punishment and reward, is what it treats of; but the nobility of repentance, the hope of restoration, the majesty and purity of love, are altogether lacking.

RUTH BRINDLEY.

THE ENTHUSIAST.

A STUDY OF MODERN LIFE.

CHAPTER V.

ERNEST BARING as a teacher was a square man in a round hole. He had more than sufficient ability for the post, and

in the matter of culture he might safely have challenged competition with any of the assistant-masters of the district, or, indeed, with the Principal himself; but it is not every scholar who makes a good teacher. Ernest lacked patience. He was full of sympathy and kindness to the boys, but he expected attention and obedience in return, and when he encountered laziness and, still worse, sheer stupidity, he was prone to be severe, and sometimes even to lose his temper. He was constitutionally incapable of bearing with fools in their folly, and, like men of his temperament, was in danger of mistaking slowness of intellect for wilful ignorance. Hence the boys failed to do full justice to his high qualities, although his bright and cheerful spirit out of school hours made them forget the severe discipline by which they were sometimes provoked. On the other hand, Mr. Winder was annoyed partly by the unrest which was only too common in Ernest's classes, and still more by the lamentable displays of ignorance on the part of some of the boys. He was ready enough to assert his own authority, sometimes in a very high-handed manner and with not a little passion. But this was regarded by the head master as a special prerogative of his own, in whose privileges none of his subordinates should share. In short, it must be confessed that Ernest was a failure, and though Mr. Winder's fancy for him had led to his appointment, the relations between the two men soon became considerably strained.

Their differences, indeed, were not confined entirely to school affairs. They were both advanced Liberals, or Radicals rather, but they belonged to very different schools. Mr. Winder was of the philosophical Radical type, a diligent student of Bentham, a firm believer in the original sin of State interference with anything outside the immediate sphere of Government. One of his favourite ideas was the commonplace of his party that the only business of Government was to get twelve men into a jury-box. Ernest was the opposite of all this. He had felt the touch of the *zeitgeist*, and was full of ardent enthusiasm for great social reforms to be undertaken by the State. Admitting that its

action hitherto had generally been disastrous, he held that we were entering on a new order of things, in consequence of the rapid advance of the democracy. It was one thing, he argued, to deprecate the action of the State when it was representative only of a privileged class, or even a few favoured families, and altogether different when the State was only the people acting in their collective capacity. These new-fangled politics were eminently distasteful to Mr. Winder, who clung fast to the old shibboleths of his school, and regarded any interference with them with the same abhorrence and dread which a stiff, orthodox doctrinarian feels to the teacher of a new idea which has not been included in the narrow sphere of his theology. The Liberal spirit is much more rare than the Liberal creed. The fierce dogmatism with which some eager champions of liberty will insist on their own notions, and the inhospitality which they show to any ideas which are outside the strict lines of their own creed, prove them to be worshippers of the letter rather than children of the true spirit of liberty. Mr. Winder was one of these. His position compelled him to put a restraint on himself when dealing with his Tory opponents in public. It would have been unbecoming the dignity for the head of a great scholastic establishment, a "J.P." of the county, to brand all who differed from him as lacking either in sense or honesty. But he compensated for the enforced moderation of his public utterances by the slashing style which he adopted in the freedom and unreserve of private life. Like many besides, he never looked all round a subject; but what he saw he saw clearly, and what he felt he felt strongly. Hence he could not brook contradiction, felt the difficulty of admitting even that he might be mistaken, was very keen in his denunciations of opponents.

It was a new experience for him, however, to find himself in antagonism with one who could not be suspected of any unfaithfulness to the cause of liberty. Ernest as a politician was to him an unintelligible puzzle. He could not comprehend how one who had such sound views on many points could yield himself to the wild notions which he sometimes advocated. He explained it on the supposition that his

young assistant had been infected by Socialism; but this was no explanation at all, and certainly did nothing to bridge over the gulf between them. Perhaps neither of them suspected how deep and wide that gulf really was. Mr. Winder, though he would have been most eager in disavowing it, had no real faith in democratic rule. He contended earnestly for the extension of the suffrage and other measures by which the power of the people had been made a reality. But his secret thought, though he would hardly have confessed it even to himself, was that the people would support the middle classes in opposition to the aristocracy. The idea that they would assert opinions of their own, show themselves as contemptuous of the narrowness and prejudice of the *bourgeoisie* as of that of the *noblesse*, and strike out an entirely new line of reform, was as unwelcome as it was novel to this very consistent but somewhat Philistine Radical. He had not deserted any of his old principles, was just as zealous for disestablishment as ever, was ready for drastic reforms in the House of Lords, if not for its entire abolition, and was ready to associate himself with the democratic party for this purpose, but he looked on all new movements with unconcealed suspicion, was keen to detect the cloven hoof of Socialism in any proposals for using the machinery and resources of the State for the elevation of the poor and ignorant. Possibly, had he been in a more influential political circle, and himself been one of its prominent members, he might have been so far affected by the courtesies and compliments of peers and peeresses eager to do homage to an independent Radicalism, which was more likely to trouble its own friends than to injure them and their vested interests, and lost more of the strength of his Liberalism. As it was, no one outside suspected his real position, and he hardly understood it himself.

Of course Ernest was a trouble to him. He liked the ingenuous spirit, and enjoyed the lively and sparkling conversation of the young man, but this only made him deplore the political and other heresies into which he had lapsed. For Ernest, let it be said, had but little respect for the middle classes, and still less for the fetishes in which

they have been accustomed to trust and the Whig leaders they have delighted to honour. Winder, indeed, was no Whig, and could on occasion say very strong things about an aristocratic clique who had treated the Liberal party as an organization for giving them and their friends the spoils of office and the sweets of power. But there were some of its leaders for whom he had a profound respect, and Ernest, instead of sharing it, was rather fond of insisting that the elder man's idols were all of clay. Unhappily both of them were fond of political discussions, and whenever they happened to be thrown together the conversation was pretty sure to drift in this direction. Both of them enjoyed a cigar after the labours of the day were over, and as Winder had a liking for the society of his friend's son, they used, on Ernest's first coming, to spend many of their evenings together. As time went on, however, this intercourse became less frequent. Some little incident in the school ruffled the temper of the Principal, or the discussion would occasionally become more exciting and angry than usual, and in his vexation Mr. Winder would hold himself apart for a considerable time.

Ernest's feelings towards his chief were of a somewhat mingled character. He held him in sincere respect, and was grateful for all his kindness, but he felt himself ever becoming more out of sympathy with him. In truth, this Liberal and Nonconformist to whom he had been accustomed to look up as a sturdy champion of liberty was a bitter disappointment—the first of many he was to meet with in life. His experience, indeed, was not exceptional, though, like others in similar circumstances, he was ready to fancy so. It is very hard for men of different generations to understand each other, even when they hold common principles and aim at a common end. They have grown up in a changed atmosphere and amid surroundings so different that every subject is looked at through a different medium, and so there is an apparent antagonism, which is compatible with much more real sympathy than they themselves suspect. The elder men are slow to receive new ideas, and the younger are too impatient to wait for the

slow process of education. But when to the difference of age, in ninety-nine cases out of a hundred becoming more Conservative, is added an original difference of temperament, it is not difficult to predicate an ever-increasing separation.

This was pre-eminently so with the two men of whom we are writing. Winder had never known a touch of enthusiasm. He was resolute, energetic, courageous, and he supposed himself uncompromising, but a more impartial and penetrating eye would often have discovered signs of compromise in his thinking which eluded his own observation. He would have been indignant had any one suggested that he was ever deterred from bold speech or daring action by regard to its possible bearing upon his own interest or position. But there was often a bias of which he was himself unconscious, but which friends and opponents alike perfectly understood. He was not the man on whom any party would care to rely in any time of difficulty. If truth must be told, he had never made any real sacrifice for principle, and yet had succeeded in establishing and maintaining a reputation for pronounced and even courageous Liberalism. Of course to play such a part required considerable diplomacy, and even *finesse* , and this Ernest was as quick to discover as he was sure to despise. In his own nature there was not a trace of this. He was guileless, transparent, outspoken to a fault, for he was apt to speak before he had taken time to mature his thought, still less to consider the expediency of giving it expression under the particular circumstances and in the special form in which it was clothed. With all the unsuspecting confidence of youth he expected the same in others, and in his own father had been accustomed to find it. Mr. Baring had not the touch of a trimmer in him. He had not, indeed, that undoubting faith or that unquenchable ardour which were so attractive in his son, but he had little of that coldest but most respectable of all the virtues, so falsely named prudence. "I hate your prudent men," was one of his frequent expressions, and certainly his life was in strict keeping with this sentiment. When duty called him he never stopped to

calculate what the consequences to himself might be, but straightway girded himself to obey the summons. Ernest had been deeply impressed with this, and he was therefore the less prepared to make allowances for the policy by which it was soon clear to him that Mr. Winder shaped his conduct. Strong in assertions of abstract principle, and ready also to take active and prominent part in political movements which had attained a certain respectability, from all action, even in carrying out his own views, which was likely to provoke fierce local controversy, and pretty sure to endanger or compromise his social influence, he shrank with a nervous sensitiveness. For the honours of leadership, when leadership had become a position to be envied and sought, he was always ready, but its responsibilities and difficulties, when it seemed to be only the lead of a forlorn hope, he was content to leave to others. Such men are not uncommon, even among those who are regarded as good soldiers in the army of progress. Those who are familiar with the story of our great political conflicts would not find any difficulty in singling out a number of men who are always in at the shouting, though it would be hard to point to any service they ever rendered in the battle. They love to be on the crest of the wave, but if the unfortunate vessel happens to be labouring in the trough of the sea, they leave to others the task of steering it into calmer waters, contenting themselves with watching their efforts from the shore, perhaps indulging meanwhile in severe criticisms on their folly in attempting such dangerous navigation.

As it was in political, so was it in theological and ecclesiastical questions. Despite the strength of his Nonconformity, Mr. Winder had a growing aversion to any aggressive action against the Establishment. No one would declaim in stronger terms in favour of Nonconformist liberty, and in vindication of the abstract principle of religious equality, but he was marvellously ingenious in finding excuses for abstaining from any proceedings which were likely to grieve his Church friends. These friends had increased in number as he had risen in wealth

and influence, and as they became more courteous and attentive he became more doubtful as to the wisdom of saying or doing anything which might be offensive to them. "It was very pleasant," he observed to a friend, "to hear the kind words spoken of himself and his school by the Archdeacon," who was also the vicar of the parish. Those kind words did more for the Church than a great many orations of Church defenders could have accomplished. They led Mr. Winder quietly to determine—and though his resolution never took actual shape to his own mind, it was persistently acted upon—not to allow any light cause to move him to stand in opposition to so gracious an ecclesiastic. To suppose that Mr. Winder was a time-server would be to do him great injustice. In reality he was not much worse, if worse at all, than a great number of people who would repudiate any idea of sacrificing principle for the sake of selfish considerations, but who do it nevertheless. The sacrifice does not amount to an actual surrender of principle, or possibly to a surrender at all, but only to a very careful estimate of the fitness of times and seasons for asserting it. They are Opportunists, and so much is necessary to make it expedient that all difficulties shall be faced in the vindication of right, that the convenient season never comes. The misfortune is that these are the very men who take the position of leaders, and when the hour for conflict comes they will not lead. Our ecclesiastical advance has been due to the rank and file.

In theology Mr. Winder was esteemed strictly orthodox even by the Calvinistic circle into which he had been thrown. Yet there were few men who chafed more under the ignorant presumption, the uncharitable judgment, the prejudiced and unreasoning dogmatism of his associates. Though he was not an accomplished Greek scholar he could read his New Testament with considerable ease, and had found no little pleasure in studying some of the works of modern Biblical critics, and his mind had been strongly impressed by their influence. Especially did he secretly revolt against the intolerable tyranny of a class who profess to be the expositors of orthodoxy and to speak in the

name of the fathers, and so to impose upon the church some favourite notions of their own not always very consistent with each other, nor carefully defined by themselves, as the tests of their Christian character. But these views he kept within his own borders. In private talks with Ernest he would give expression to some of his secret thoughts, and indeed express them with all the more force and intensity because of the restraint which he was accustomed to put upon himself generally. He was tempted to say much more than he meant when he gave the reins to his tongue on these grave subjects, because of the stern resolve with which he was wont to hold it fast with bit and bridle. He was generally esteemed a very paladin of the faith, or rather, it should be said, of the old traditions of the faith. To a certain extent his reputation was deserved, though it is tolerably certain that had he been better understood by many of his old acquaintance he would have been regarded as approaching perilously near to heresy. There was, in truth, no more reverent and devout reader of the Bible in the church of which he was a leading member. He was familiar with its contents, full of profound admiration for its literary beauties, and beyond this he cherished also a spirit of sincere faith in its teachings, and sought to submit himself entirely to its guidance. But he read it intelligently, was not content to build up doctrinal beliefs on isolated texts possibly of doubtful interpretation without regard to the general teaching of Scripture; endeavoured to look at the various books in their real character, not in that which had been assigned to them in extravagant theories of their inspiration. It was not enough for him that a certain particular text was to be found within the four corners of the Bible for him to accept it as the word of God, and to take it as determining some difficult question of theology regardless of what other words might say. He exercised the right to inquire as to the person by whom, the time when, and the conditions under which it was written, whether it claimed to be a word from God, or whether it was more than a record of the utterance of some fallible man. All this seems very simple, but it is very

contrary to the practice of a school some of whom will even quote such an expression as, "Skin for skin, yea, all that a man hath he will give for his life," as though it were a piece of Biblical teaching, so raising a cynical sneer of Satan's into a word of inspired wisdom because it happens to be found in one of the sacred books. Mr. Winder was too humble a believer to treat the Bible after this fashion. It was to him not a fetish, but a living guide, and his concern was to understand its teachings. But it is not to be doubted that some of his talk with Ernest would have greatly shocked many of the slavish worshippers of the letter by whom he was surrounded.

As for Ernest, he could not understand a reserve which made him doubt the thoroughness and even sincerity of his chief. At first he found a great pleasure in listening to talk with which he was so entirely in sympathy, but when he found Winder unwilling to encounter the prejudices of his class by venturing to question their extreme ideas, he was secretly indignant at what seemed to him cowardly infidelity to truth. For himself he was inclined to regard the other as only too Conservative, stopping short of conclusions which he ought to have accepted. All too eager himself to accept any specious novelty, and attracted to it all the more if it were specially audacious, he could hardly understand the hesitation of one who had been trained under very different influences, and whom age and experience had made much more cautious. But when he found Winder reluctant to express even these more moderate views, and content to listen in silence, which was taken as acquiescence, to a talk which he knew must be most distasteful to him and opposed to all his deepest convictions, his feelings assumed a different character. With the ingenuous and fearless but also somewhat unreflecting spirit of a young man, he held that in order to be honest, a man ought to say out all that he has in his mind whenever opportunity presented itself; and as Mr. Winder was more diplomatic, he could not, in his own thoughts, acquit him of dishonesty.

Misunderstanding between men standing in such rela-

tion to each other was inevitable, and the only question was as to when it would lead to open rupture. There is something to be said on behalf of both. Winder was tempted to be too diplomatic, or to speak more euphemistically, too prudent; Ernest was certainly in danger of being too rash and inconsiderate. Younger men find it extremely hard to comprehend the caution of older men under such circumstances, and they, in their turn, are sure to be too severe upon an impetuosity which, after all, has much in it that is noble and chivalrous. In truth, each is so offended by the faults of the other, that he fails to discern, or, at all events, to acknowledge, his better points. In the present case, for example, Ernest was unable to do justice to the nobler motives by which Winder was influenced. He saw so much that looked to him like time-serving, that he leaped hastily to the conclusion that there was nothing else. But there were other and better sentiments. The man thought not only of his own position, but of the effect on weaker minds of anything which had a tendency to unsettle their faith. Very probably he was too anxious about such consequences; that in this very care there was an element of unfaith; that he was governed too much by considerations of policy and was afraid to trust the defence of the truth to God Himself. The error is not uncommon, and is sure to have dangerous consequences. The bolder and nobler course of action is also the safer one. It is necessary, however, that a man be fully persuaded in his own mind, and that he should be able to give good reason for the faith that is in him, before he venture to place himself in opposition to the accepted views of the vast majority of Christian men.

For that majority, it must be confessed, is not very tolerant of such opposition. It is simply amazing to note the small differences which are treated by numbers as grave heresies, and their authors or supporters dealt with accordingly. The result has been mischievous in every respect. Shameless injustice has been done to numbers of true Christians whose only offence was that they had exercised their own judgment, and dissented from

traditional opinion ; the majority who adhered to it have been strengthened in dogmatism and bigotry ; the rule of the weaker brother has been established in the Church, and has become a tyranny, bent on crushing out all independence ; and, worst of all, the cause of truth has been seriously injured. It is not only that progress has been arrested, but what is worse, members have been trained in the profession of opinions which they have never examined, and beliefs which they have never sought to realize, perhaps not even to understand. The spectacle of a congregation, especially if it be a fashionable congregation, reciting the Athanasian Creed, is one of the saddest which a thoughtful man can contemplate. The nodding of the feathers in the bonnets of ladies of Society as, with devoutest air, they bow assent to propositions which the most subtle intellect would find it difficult to understand, and anathemas from from which any true heart would instinctively recoil. Perhaps the thoughtless devotees who in the morning consign all who do not accept the " Catholic faith," which they themselves would find it hard to explain, to eternal death, may, before the day is past, be flitting gaily through the circles of fashion. They may excuse themselves on the plea that this is the established form of the Church ; and that some of their teachers have done their utmost to emasculate its meaning. But the plea is, if possible, even sadder than the offence, as indicating a more entire misconception of all that belief means. Dissenters have not their Athanasian Creed—happily have nothing even approaching to it ; but, unfortunately, they are not free from the evil of which we are speaking. There are current ideas which a man is expected to accept, and if he dare to challenge them he is in danger of being called in question by men as fallible as himself, and he is pronounced unsound in the faith, even though his life shows that he has the spirit of Christ, while his words bear true and faithful testimony to the gospel. There is nothing more vague than this Church opinion, and therefore there is nothing more difficult to confront and defy. The man who does it needs moral courage, clear perception, and, above all, a deep spiritual

sympathy, which alone may do something towards disarming suspicion.

It is not wonderful that a young man of Ernest's calibre did not perceive this. He was keenly alive to the evils which, as he thought, had arisen from ideas which he regarded as nothing better than mere superstition, and he held that the best way of meeting them was open and uncompromising resistance. He was intolerant of the weaknesses of others, and attributed the greater patience of Winder to purely selfish considerations. The feeling was all the stronger because he had expected and hoped for something so different. The first serious encounter between the two arose out of a controversy commenced by a violent attack upon the Free Churches by one of the clergy. The archdeacon was a man of peace, a firm believer in the wisdom of letting sleeping dogs lie, too much a gentleman to treat Dissenting ministers with the supercilious insolence in which others of his order love to indulge, and too much also of a Christian to deny the value of their Christian service simply because they did not follow with him. His liberality was not an act of condescension, calculated rather to offend than to conciliate; it was the product of a genuine Christian charity, and it won for him an influence among Dissenters which would have been unattainable by a man of sacerdotal pretensions and exclusive views. He was not the less a decided Churchman, because he thought that even the interests of the Church itself would be better served by a policy at harmony with the spirit of the gospel than by one of a more arrogant kind.

The vicar of the other church was of a very different stamp. He had begun his ministerial career in one of the Dissenting communities—as he flitted from one to another, we are not able to say which. Having, however, tried more than one, and being everywhere a conspicuous failure, it occurred to him that he might find a more secure and comfortable resting-place in the Established Church, among those whom he had startled his congregation by describing as “our more favoured brethren of the Na-

tional Church." It did not seem as though that Church or its rulers were particularly grateful for the valuable services which he transferred to them, since the only place they could assign him was a Peel district, with hard work and a very limited income. Of this, however, Mr. Burdett did not venture to complain publicly, though rumour had it that in private he spoke in no measured terms of the scant appreciation which he met. But this did not incline him to regard Dissent with more favour. On the contrary, he held that the taint of his former connection with it prejudiced him in the view of the authorities of the Church, and prevented his receiving that recognition of his claims which, in the most modest estimate of his merits, was only his reasonable due. There was first the *spretæ injuriæ formæ*—the strange blindness of Dissenters to his striking abilities, and, when added to this there came the still stranger insensibility of Churchmen, his self-love could only be soothed by attributing it to his previous flirtation with the hated Nonconformity. It was only natural that he should become a vehement champion of the State Church; or, to put it more exactly, a violent and irreconcilable assailant of Nonconformity. He wrote against it, he organized Church Defence Associations against it, he lost no opportunity of denouncing it, he travelled up and down the country to expose its iniquities.

Hitherto the one place in which he had not carried on the open warfare was his own town. Dissent was exceptionally strong in Melmerby, and he was unwilling to provoke it to a display of its power. But, beyond this, he found that the best Churchmen in the place, and especially the Rector, were indisposed to aggressive action. A cheery, kind-hearted, generous man, Archdeacon Norton was an example of the best type of Anglican clergymen. He was strongly attached to his Church, and prepared to resist Disestablishment *à outrance*, under the belief that a State Church was the proper national recognition of religion and made a provision for the religious teaching of poor and scattered populations in villages, and the crowded masses in the lower parts of large towns. But he was

fully alive to the strength of the Nonconformist objection, and at heart extremely disliked the relation in which it placed him to Dissenting ministers, whom he regarded, and never failed to treat, as Christian brethren. Instead of putting on airs of superiority and talking down to Mr. Bright in a tone of condescension apt to become very supercilious, he loved nothing better than a free and friendly chat in which, while each maintained his own position, the one learned proper respect for the convictions of the other. It would be little to say that the Archdeacon had more real sympathy with the Congregational minister than with the Vicar of St. Nicholas. He had too clear a perception of the real drift of opinion to suppose that the cause of the Establishment would ever be served by antiquarian arguments or appeals to vulgar sectarian passions, and he was desirous, if possible, to keep the town free from the sort of controversy in which Mr. Burdett was giving proof of the reality of his conversion, and, as he probably thought or hoped, earning a title to promotion. He did not like the man—his vulgar pretentiousness, his hard and unsympathetic temper, his rampant bigotry. He thought him vulgar and superficial, and was extremely unwilling to see the cause of the Church committed to such a defender. But Burdett was not willing to be thus held in check. He had made more than one attempt to secure a demonstration of the Churchmen in the town in support of the Establishment, and having been in each case thwarted by the passive opposition of the Rector, he resolved at last to take independent action, leaving others to unite with him or not at their own pleasure.

NEW SCHEME OF EDUCATION.

VIEWS OF THE DEPARTMENT.

56,231. Have you any suggestion to make which would place the board schools and voluntary schools in a better

correlative position to each other?—I think that the question at last comes to this: Can any terms be suggested under which they can both share in the rate? I do not see that anything else can put them on a footing of financial equality.

56,282. That is just one of the most difficult questions that we have to deal with?—That is one of the most difficult questions with which any commission can have to deal.

56,283. And it is a question upon which we should very much like to hear any suggestions from yourself?—I think that it has some bearing upon the growth of the education grant. Board schools could be maintained absolutely without any education grant at all. The ratepayer is also a taxpayer, and if you rated him up to the full cost of a sufficient number of schools, so far as finance goes, you have the means of maintaining them. But, having the voluntary schools side by side with the rate schools, no Ministry, I imagine, would ever venture to give a grant to voluntary schools and to withhold it from the rate schools. That was very clearly shown in 1876. It was not the board schools that existed at that time that wanted increased grants so much as the voluntary schools, in order to keep them in existence. But the proportion of State aid to the voluntary schools having been once raised, the concession of it to the board schools inevitably followed. Looking at it only from the outside, it has a tendency, or may have a tendency, to work in this way. The board school is practically independent of the grant, or it might be so. If it got no grant at all, from any circumstances, for instance, if it did not fulfil the conditions of a grant, possible to remain but still remained a board school, it would be independent. The consequence is, that having this grant, as it were, over and above its legal compulsory funds, it is very much easier for a board to go in, for instance, for a free school, and say, "We do not want any fees." But a voluntary school is in a very different position from that. The board school has always got the unlimited rate to fall back upon, independent of every other source

whatever; the voluntary school has not got such a resource, and I think that the board school is a good deal encouraged in not making the most of its money by having this Parliamentary grant to the same extent (and I hold that to be inevitable) that the voluntary school has. In that way I think that the connection between the growth of the grant and the present system is somewhat marked.

56,234. Then if any aid is given at all by the State, so to speak, to voluntary schools, it must come out of the rate and not out of the public Treasury?—I have not worked out my own conclusions, and they might prove to be impracticable when I did come to work them out. But I have some idea like this in my mind, that supposing you had a system of local government established all over the country, one of the first things that you would have to consider would be this: Shall education be independent of and separate from the general local government? For instance, at this time the Poor-law, even in a municipal town, has its own organization distinct from the municipality. In the same way education, with a school board, even in a municipal town, has its organization distinct from the municipality. That would be one very important question, and would somewhat modify the result. But so far as I can make my own mind up on this very difficult question, instead of the Government having to deal, as it does now, with every individual school, making a separate grant to that school, and going into all the details of its government, I should like to arrive at some principle like this: To take in each district population as the basis, and to calculate at what cost per head of the population you can give a good elementary education. I should like then the State to make whatever contribution it thought was right to make, and I would have it make some, in order to retain the power of inspection, very much as it now does over the Poor-law and over the police, with which your lordship is familiar at the Home Office. I should like the State always to retain a certain contribution towards education. But I think that if you had population for the basis, and a limit of what you thought was the proper charge per child

for its education, all expense beyond that amount would be the look-out of the locality; but with relation to this standard charge I would have the State give a certain grant, and that grant I should like to be paid over to the local authority, the distribution of it being by the local authority subject to audit, and subject to inspection. If this could be worked out, then I should like to see some such modification of the 14th clause (I think it is) about catechisms in the Education Act of 1870 as would not make that a ground of difference between one school and another. That is, in idea, the scheme that I should be myself disposed to work towards.

56,235. Do you mean that the repeal of the Cowper-Temple clause should be applied to board schools?—At present no school can share in the rate, if I remember the clause rightly, which uses a catechism or formulary of any kind, and that I should certainly wish to modify under my scheme.

56,236. You, under your scheme, wish to diminish the amount given by the State and to throw more upon the rates?—I regard that as being a somewhat less important question than getting rid of the great mass of detail, and having such a simple intelligent principle to work upon—*e.g.*, if you ought to be able to educate a child satisfactorily in an elementary school for the sum x ; the grant would be $x-y$; x being a constant quantity, and y whatever further sum the locality had to raise in order to make the education satisfactory. If you had these things before the public which everybody could understand, you would have made a very great step towards what I should call popularizing the support of education; for it is only experts now that understand the terms of aid to it.

56,237. Have you thought out in your plan about the local government as to the size of the districts; for instance, take a particular county, would you include the large towns in one great county?—All this is very much in the air now. I do not know what view the Government of the day might take as the basis of a local government scheme; but, speaking broadly, I should imagine that all

the municipal part of the country now only requires the powers of its governing bodies to be regulated and prescribed, and that there would be no interference, or little interference, with those areas which are now under municipalities. Then the question is as to the rest of the country that is not under municipalities. Whatever government you establish there, which would be more or less analogous to that municipal government, it might be proper to group two or more districts together for education, or it might be right to separate them; but I never would have, with any new localization, cross boundaries; every district should either be an unit, or it should lie within an unit, never within two units. I hold that to be cardinal.

56,288. Then there is one question more which I wish to ask you with regard to the education itself. Do you think that the education itself, as given in our elementary schools, exceeds what elementary education ought to be; does it aim too high?—There I speak with very great diffidence, and I can only give my own impression and opinion, but I do think it too high.

56,289. Do you think that it trenches upon the functions of secondary schools in some cases?—Yes, and on that point I should like to say one word while it is before the Commissioners. Perhaps that is the great reason against the extended syllabus in the elementary schools. The great want of this country at this moment is what, in the Duke of Newcastle's Commission, are called the third-class schools, the schools for the class that is immediately above the elementary schools, and is below the more expensive grammar schools. In the towns, that class is getting to a certain extent provided for by the day school system; but in the country the day school system is, from the distance, impracticable. You almost inevitably, if you are to educate the sons of the farmers, must have boarding-schools. Therefore it is of the utmost possible importance to spend no money that you do not need to spend upon the elementary schools, always remembering that you have got this plane of education above the elementary plane almost wholly unprovided for.

56,240. Would you propose that the State should give any assistance for that higher plane of education of which you speak?—Yes, for the same reason that I should propose that they should give it for the elementary education; but the great source that ought to be looked to for such education is a better application of endowments; and in any local government scheme I should certainly think that, so far as originating power went, very great liberty ought to be given to the local governing body to deal with endowments.

56,241. Do you mean endowments which might have been given for the education of the very poor?—That would be another question. If they were expressly given for the education of the poor, if it were quite certain that the founder meant by the poor what we mean by the poor now, the proper application of those endowments would be in aid of the rates.

56,242. The ratepayers become practically the paupers?—The ratepayer is the man that is entitled to have the benefit of all endowments that were left for elementary education. But I was rather thinking of the great mass of endowments for grammar schools, often in small sums in detail, but great in the aggregate, which are now scattered all over the country, and which, if they were concentrated in educational districts of reasonable area, would go far to provide this third-class school which is so greatly wanted, and especially in the country. I speak from my own knowledge when I say that a proper and suitable education for their children is completely out of the reach of the poorer classes of farmers. The wiser of them send their sons to the national parish school, because at much less cost they get a much better education than they could get at the boarding-schools that they could afford to send their sons to; but that is not altogether, in my opinion, a desirable state of things, because it is not desirable, in my opinion, that the master should be educated in the same school with the man.

56,243. Have you any opinion about the advantages of technical education?—The only fault that I have to find

with the promoters of technical education is that they always seem to me to fly a great deal too high. Technical education, so far as it means habituating boys to the use of tools, and enabling them to do all common operations themselves, and to understand them, is, I think, most important, and I would make it a part of every school curriculum.

56,244. You would include drawing?—Certainly, not artistic drawing, but freehand drawing in connection with the arts.

COMMENTS ON LORD LINGEN'S EVIDENCE.

1. The answers (56,231–56,244) give the views of Lord Lingen, formerly permanent head of the Education Department, but since 1869 till recently Permanent Secretary of the Treasury. His connection with education extended from 1847–1869, and therefore he has had nothing to do with the working of the Education Act of 1870, except in watching, with anxiety approaching alarm, the rapid and enormous growth in the annual grant from the Treasury for elementary schools. He admits that his attention has not been given, *except in a general way*, to the subject of education since 1870 (56,211).

2. Why should there be “*financial equality*,” when there is equality in nothing else, except an approximate equality in efficiency as to the merest rudiments of elementary education? These denominational schools are managed and officered, in the exclusive interests of some church, generally by the autocratic will of the clergyman or priest, with only nominal and ostensible managers, none of them chosen by the parents or the ratepayers, and seldom even by the parish or congregation. The whole conditions of their existence and government are the opposite of popular representative institutions such as Board schools.

3. Most of Lord Lingen's proposals are made in the interests of the Treasury and economy, as well as of Denominational schools. He is, as a surviving head of the old *régime*, alarmed at the growth of the grant, and would

fix the annual amount to say 15s. or 16s., never more than one-half of local contributions; he would personally prefer one-third (see 56,847).

4. Yes, and Denominational schools can be maintained, and often are so, *without any voluntary subscriptions*: and, in some cases, even a saving is effected, in favour of the Sunday schools conducted on the premises. And if it be alleged this is proof of the greater economy of denominational managers, we reply, it is also largely due to the greater leniency of inspectors towards voluntary schools in sanctioning buildings, apparatus, playgrounds, staff, and work, which would not be allowed in Board schools.

5. Here is a frank confession: It is these so-called *voluntary schools* which are for ever pulling at the national purse-strings to keep them in existence; as if that were a national or educational necessity. Why should they be kept in existence? Not for elementary education, because it is all but universally admitted that this, which is all that the State should concern itself about, would be better secured by undenominational Board schools, under popular and representative government. They are kept in existence to promulgate the distinctive religious beliefs of different churches, and to perpetuate the preponderant influence, if not supremacy, of the clergymen or priests in the management. And they are allowed to exist, in spite of their exclusive and sectarian management, because to a considerable extent they save the ratepayers the expense of a Board.

6. Nominally "unlimited," but the ratepayers, vigilant and careful, will very soon punish and dismiss an extravagant Board; and there is more danger of their starving their schools than of supplying them with a plethora of wealth.

7. Possibly, but the Denominational schools are also "encouraged" in "not making the most" of their voluntary subscribers, by having so large a parliamentary grant, that with that and the fees (which in many cases ought to be less), the schools are virtually self-sustaining.

8. In a subsequent answer his lordship admits the

extreme difficulty of his scheme, but thinks it is "not past human ingenuity." He is so utterly given over to denominationalism, that he has no knowledge, or no adequate conception, of the deep and widespread antagonism to it.

9. A good deal may be said in favour of this scheme in the interests both of economy and education, provided always that the State lays down sufficiently clear and liberal lines upon which the local Boards shall administer the grant, and always strictly forbid the payment of public compulsory rates to schools in the management of which the ratepayers have no effective voice.

It would be manifestly unfair "to take in each district population as the basis," unless the districts were very large, or so arranged as to group rich and poor together. Otherwise, in those districts where the poor largely predominate, and where the children attending elementary schools would be considerably above the average (in proportion to population), and where also the ratepayers are mainly poor, the local rate would have to be much higher than in districts inhabited by wealthy and well-to-do ratepayers, who would have much fewer children to educate and a larger share of State money to help them. A basis of "average attendance" would be much more equitable than that of population.

10. *Audit and inspection* are all very well, and absolutely necessary. But what do these involve? Do they simply secure an accurate statement of what sums the local body has expended, or do they examine and restrict the lines or principle upon which payments are to be made to different schools? Which body, the State or the local authority, has the full and final authority to determine the schools to be supported, and the proportion of rate to be voted to each? Judging from subsequent answers, Lord Lingen would leave almost plenary power in the hands of the local body. "The local authority would have to make *its own terms*" with the Voluntary schools (56,311). But he is mercifully considerate. "I would not put them at the mercy of the local authority in the sense of leaving everything within Voluntary schools at the disposal of the local authority.

The 14th clause, which now acts as a bar upon the Voluntary schools, I should remove, and *I should not allow the local authority to interfere with anything that that clause now covers*" (56,314). "There are certain restrictions which you would probably, for various reasons and in various directions, have to impose upon the local authority, but I still come back to this point, *that the fewer restrictions the better*" (56,317). From these and other answers, his lordship appears to be a Home Ruler on the education question, and would make each municipality and district an autonomous state, subject only in the most limited and lenient way to the supervision or control of Imperial Parliament. He would like the Denominational schools to have more popular management, if they could be *persuaded* to see it, but certainly not to be compelled (56,449).

11. This is the "one thing needful" about which Lord Lingen is absolutely and resolutely certain. And this is the one crucial innovation which all earnest Nonconformists and good Liberals must sternly resist, even unto the endurance of pains and penalties in refusing to pay rates to support Church and Roman Catholic schools managed by the priesthood of those churches, and in which their catechisms and formularies, with all their pestilent errors, are taught, not only to their own children, but to the children of others who may be too weak or poor to claim with safety the protection of the Conscience Clause. If education is handed over to local bodies, this is the one restriction which should be insisted upon by the State: the 14th clause shall stand and shall be rigidly carried out. We maintain that the abrogation of the 14th clause would be a gross violation of the fundamental principle of the Act of 1870. The 25th clause (about granting fees to children attending denominational schools from the rates), which was obnoxious to Nonconformists and repealed, was not nearly so important as this 14th. We have now the strongest objections to paying money, even from the taxes, for denominational teaching; but the proposal to apply local rates for this sectarian purpose ought to rouse the whole nation to the extreme gravity of the crisis. Dis-

senters, among others, will resist it to the death. It would be infinitely worse than the old *Church Rate* for churches and churchyards, in the management of which there was some semblance at least of representative action in vestry meetings. We should have, if this proposal were adopted, a hundred or two of little provincial States throughout England in each of which there would be one or more churches established in schools, and every second or third year there would be most violent and heated discussions as to the juvenile Church establishment within their borders. In every election of local authorities the drums ecclesiastic would be beaten with fury, and bitterness, intolerable and destructive of good government and of good citizenship, would be imported into every contest. Lord Lingen has great faith that money considerations would settle all such difficulties, allay all bitterness, and throw so much oil on the troubled waters, as would produce quite a millennial calm in the otherwise excited community.

12. He thinks that the ratepayers would be so anxious to save their money and to keep the rates low, they would be extremely kind, not to say generous, to the denominational schools, and would wink at sectarian teaching and close clerical management, searing and burdening their conscience to save their pockets. On the other hand, the managers of denominational schools would be so anxious to obtain a good share of the rates, that they would be very conciliatory in their dealings with the ratepayers and the Board, and, in many cases, would modify their exclusiveness and lower their pretensions by introducing some slender figment of popular management, and occasionally making room on their staff for a pupil-teacher whose father was a pious Dissenter—political Dissenters being, of course, carefully excluded from the list of managers and teachers! *Credat Judæus!* We have heard of "the love of money" being the "root of all evil," but we imagine it is new to most of us that this old root is capable of producing in these provincial gardens henceforth the peaceable fruits of good and quiet living. Judging from the questions of Canon Gregory, we infer that his party will suffer any-

thing rather than any interference in the management of their schools, and we can assure him and his clerical coadjutors that we will not tolerate the application of compulsory rates to juvenile Church establishments.

13. This question of the size and boundary of districts will depend very much upon the local government measure which the Parliament passes. In any case it is most desirable that the districts should be sufficiently large to group rich and poor together, to prevent poor, benighted, selfish ratepayers from starving education within their areas, to permit of several poor and very inefficient schools being united in one central and thoroughly good institution, and, specially, to secure at least, within reasonable distance of every child, a school free from offensive sectarian teaching.

14. His lordship, with some good notions, is withal at heart an old-fashioned Tory. Afraid of giving the poor children too good an education, he would be satisfied with the three R's (56,334). Indeed he strenuously maintains that the Government grant should only recognize and pay for these, leaving local authorities to extend the syllabus as they please if they will pay for it (56,339). Whereas we maintain that the education given in the majority of English elementary schools is too low, not only inferior to what is given in France, Germany, and Switzerland now, but even to what was given in the parochial schools of Scotland forty years ago.

15. No *great reason*, your lordship, but great prejudice and narrow-mindedness. For the teachers' sake, as well as for the many clever children amongst the millions in attendance, it is most desirable that their minds should have some freer and higher exercise than the weary, monotonous treadmill of the three R's.

16. These are damaging admissions as to the low estate of many of the country denominational schools. There is no reason—except the supposed necessity of *keeping in existence* small badly-staffed, badly-managed sectarian schools—why there should not be in every parish, or larger area, a first-class school teaching elementary and specific

subjects in such a *proper and suitable* way that farmers' sons need not go to a boarding-school, except perhaps for a year to give finish and polish. Such an education may be had now in many Board schools, and, but for this wretched denominationalism, similar privileges would be extended to rural districts at very little more expense, without in the slightest degree injuring any religious sect.

17. This is another antiquated Tory notion which needs to be swept away. The experience of America and Scotland proves that the more the children of different classes and different sects mingle together in the schools of the country, the better for education and for all classes, perhaps not for the sects.

THE LATE JAMES SPICER, ESQ.

THE gathering at the funeral of Mr. James Spicer was a remarkable evidence of the confidence and affection which he had inspired. On a cold and bitter January day numbers of busy men had left their studies or counting houses and travelled down to the distant suburb for the purpose of showing their regard for one with whom they had worked, and whom they had learned heartily to respect. There were personal friends, commercial friends, political friends, and, above all, religious friends, for most of the leading Congregationalists of London were present, and some, like Mr. Henry Lee, from distant parts of the country. Yet Mr. Spicer had not occupied such a place in public life as would have led the ordinary observer to expect so striking a demonstration. His voice was seldom heard in large assemblies, and the influence which he had secured was due to character, and honest, steady, faithful service. He was a man strong in faith and abundant in good works, and he was honoured for his consistency, his loyalty to Christ, his unstinted liberality, his untiring labour.

It is not our purpose to give even an outline of his

biography, but simply to note one or two points in his Christian character which stood out conspicuously, and which are specially worthy of emulation. He was known to the world as an active, energetic, and prosperous man of business, but it is, as he was known to the Church, as a devout, prayerful, earnest Christian, that we have to deal with him. It is very hard for those who see others in business to understand anything of their inner and secret life. They know them as active, watchful, pushing, and energetic; but they do not know, and probably would find it hard to understand, those deep and real spiritual experiences which make them what they are in their closets, in their families, or in the ministry of faith and love in the Church of Christ. Mr. Spicer was a man who early gave himself to Christ, and whose aim it was to fashion his life according to the will of Christ. He belonged to a generation which is rapidly passing away. Without instituting invidious comparison, or yielding at all to the pessimism supposed to be characteristic of age, we may feel anxious as to how far the new generation will be equal to its predecessors. This we know, that there are many graces that it neglects which will have to be cultivated, many duties it is prone to forget which will have to be discharged; or, to put it in another form, there must be very much of other virtue and other service in which the last generation was defective as a compensation for qualities which are lacking at present, if the coming generation is to take its place, in the history of the Church, side by side with the fathers who are passing away. To that race Mr. Spicer belonged, and he was a fine specimen of the class. Some would say he was narrow, but so they would say of all of us. In their judgment every one is narrow who does not admit that it is of no importance what a man believes, or whether he believes anything at all. Too much concession has been made to that school; we can make no concession on this point — the sovereign and supreme claims of Christ, Redeemer and Lord.

Mr. Spicer's aim in life was to prove himself a faithful servant of that Divine Master. Trusting to His guid-

ance, desirous to do His will, acknowledging God in all his ways, he was pre-eminently a man of prayer. Prayer was not with him a function nor a form, nor a semblance of service, but was a deep reality and a guiding force. He believed in referring every difficulty to God, in sanctifying every part, even of his business life, by the Word of God and prayer. When he entered on his business it was with prayer, and there was not a successive stage of it into which prayer did not enter in as an important factor in the formation of his judgment. It has been our pleasure, on more than one occasion, to take part in a service that has been annually held in his warehouse at the beginning of his business year. It was his plan, carried out by his sons and partners, to gather all those who were employed in the business together, to ask a friend to preside and to address them, and to spend a short time, before beginning another year, in united prayer. There came afterwards the pleasant treat to the employes, the journey down to Woodford, and the interchange of kindly fellowship; but that had been preceded by what was infinitely more important, this gathering together at the throne of Divine mercy, in which, before his working people, his friends and associates, his helpers—for all classes were gathered in—he made this confession, that it was to the Lord that they owed all their prosperity, and to Him they looked for the grace by which that prosperity should be sanctified. His piety took other and more practical shape. It led him to care for his employes, and to make them sharers in his prosperity, by instituting a fund for their benefit.

There are two points in his life which deserve special notice. He was specially careful in the management of his home and the training of his family. Is it too much to say that it is in the home, above all other places, that the signs of weakness are most apparent at present. There are not a few who maintain their personal godliness, but forget their family religion. They seem unconscious of the solemn responsibility resting on them as parents, and in fact allow their children to rule the home. Of such training there can be but one issue. Mr. Spicer pursued a

different course; he trained his children for Christ, and he trained them for the church, of which he was an attached and devoted member. Blessed with a partner who was in perfect sympathy with him, and whose remarkable wisdom, grace, and gentleness, intensified his force and multiplied his influence, he was saved from that most miserable of all conditions, a divided empire in his own household. The influence of Christian principle, manifested both in father and mother, was felt in the children. His reward was that they were not scattered to and fro on the face of the ecclesiastical world, with some outside the Church altogether, but that they are serving God as their father served Him before them. Together they form a noble group of devoted men and women, for whose works we as Congregationalists must give God thanks.

The second point we note is his loyal devotion to his church, or rather to the whole body of Congregational Churches. He took large views of what our churches should be. It was not enough for him that the church, of which he was a deacon, prospered. He did not indulge in that universal benevolence which leads some men to go wandering up and down among the churches with no obvious advantage to themselves or others, and to the serious injury of the community which has honoured them by giving them official position. His first care was for home, but while interested first in the prosperity of the church of which for a long series of years he was a deacon, he did not allow his sympathies to be narrowed, or his efforts confined to it. Trained in the principles and traditions of Congregationalism, he was intensely desirous to see its influence maintained, and its power extended both at home and abroad. He never assumed the tone of the "superior person" or the "candid friend," but was chivalrous in his attachment to the denomination in which he held so honourable a position. No one ever heard from him the wail of discontent, the gloomy prediction of pessimism, or the cavil of an ungenerous criticism. If he saw weaknesses and faults, he set to work to remove them, instead of publishing them in the streets of Ascalon, and giving

the enemy cause to triumph. His public services, especially in the Congregational Union of England and Wales, and in the Colonial Missionary Society, are known, though probably few understand their full extent. But there were private services, unknown beyond a comparatively limited circle, which were not less valuable.

Perhaps not the least remarkable feature in his character was the extent to which he entered into the spirit of the younger generation, and was full of earnest sympathy with progress. This was largely due, doubtless, to his sons, whose devotion to the work of Christ was one of his great joys. He had influenced them in their early days, and was in his turn influenced by them to an extent which he hardly understood. It may be said without any qualification that Congregationalism had no more loyal son ; and at a time when robustness of principle seems to be at a discount in so many quarters, and a maudlin sentimentalism is substituted for it, too high honour can hardly be paid to such a quality. Men need not be less Catholic in spirit, or less generous in their judgments of other systems and their adherents, because they are faithful to their own conscientious convictions, and concentrate their efforts on the church which, in their view, is most conformed to the mind of Christ. The unsectarianism which is so popular tends to undermine definite convictions altogether. It claims to be peculiarly devoted to what it calls the simple gospel. In reality its influence, though all unseen by its best representatives, is in the contrary direction. The Lord's teaching applies to doctrine as well as to practice. He that is faithful in a very little is faithful also in much, and he that is unrighteous in a little is unrighteous also in much." If earnest Christians begin by saying that church principles are of no importance, there will be numbers ready to take advantage of their example and apply the same law to doctrines which we esteem of priceless importance. It must be added that Congregationalists are the only people who make a vain boast of this unsectarianism. Churchmen may have it on their lips, but it is always with the well-understood reservation on behalf of their Church. We

have no love for exclusiveness or bigotry, we would cultivate breadth of sympathy to the fullest extent, compatible with Christian loyalty, but if we are to maintain the principles we love we must honour them by true and devoted service. Our work can never be done by compromise or half-heartedness. Mr. Spicer was an admirable illustration of that concentration of effort which is one great secret of power. We do not pretend that he was faultless. Strong men must have the defects of their high qualities, and doubtless he had his. Happily, our business here is to speak of only those high qualities which stood so conspicuous in him, and while they endeared him to those who knew him most intimately, won for him the regard of all who are capable of appreciating fidelity to principle and earnestness in working out a high ideal of duty.

THE CASE AGAINST COERCION.

THE changed aspects of the Irish question, owing to the full development of the Coercion policy, suggest that the time has come for the review of the situation, especially by those who were staggered and almost bewildered by Mr. Gladstone's Home Rule proposals, and therefore either assumed a position of neutrality, or identified themselves with what is called the great "Unionist," but what has proved to be the old Tory, party under another name. Among these is a section of Nonconformists, not numerically strong, nor in general distinguished by their activity on behalf of our ecclesiastical or political principles, but commanding influence by their character and position, and, in some cases, by their proved fidelity to Liberalism and their services on its behalf. Nonconformists, indeed, who have become "Unionists," especially if they have become active members of the Confederation, are for the most part men who prided themselves on their moderate views, and had probably been somewhat restive under the "unauthorized

programme" of 1885, and the speeches in which it was advocated by Mr. Chamberlain. It would, however, be foolish, and worse than foolish, to deny that there are others, whose loyalty to Liberalism even of an advanced type is beyond all question, who for the last two years have stood aloof from their old party, and, in some cases, have offered it an active resistance. That they have acted under an overwhelming sense of political duty is not to be doubted, even by those who find it most difficult to follow their line of reasoning. We do not find it easy to understand the working of a conscience which constrains a man who believes in the right of a people to govern themselves, to sacrifice every political object beside in order that he may keep Ireland in an unwilling union with England. But we are forced to admit that there are intelligent men who take this view conscientiously, and all that remains for us is to show our respect for their conscientiousness by employing all the argument we can command to convince them that they are mistaken. The present seems a favourable opportunity for an appeal to their understanding. The experience of the last eighteen months must have sufficed to dispel a good many illusions, as well as to throw light upon some doubtful points in the controversy, and it may be hoped that if we have not as yet reached full agreement, still there may be more approach to it.

Let it be said at the outset that we deal only with those whose Liberalism is a reality, not a mere tradition or a name. From those to whom this Irish question has only afforded an occasion for severing a connection which has for some time past been growingly distasteful to them, there is nothing to hope. It is only in accordance with all former precedents, and, in truth, it is in the nature of things that so great a democratic measure as the last reform bill should be followed by a secession from the party of progress. Certain it is that the work of Liberalism in the future, apart altogether from this Irish question, will need men of fixed principles and robust determination. It will not be done, for example, by men who have reached that conviction of

the impartiality of the House of Lords in dealing with the question of Irish law which has commended itself in these latter days to the statesman who, of all others, has dealt the heaviest blows to the selfishness of the class whom his colleague has so truly and tersely described as "those who toil not neither do they spin." It is painful to think that the battle in this country ever threatens to be more and more that of the classes against the masses. Hitherto our progress has been sure—"our freedom broadened slowly down from precedent to precedent"—because the line of cleavage has run through society, and the cause of liberty has had its friends and champions in all classes. An evil day will it be for the country when this ceases to be, but he must be short-sighted indeed, who does not observe the tendencies working in this direction. It rests with Non-conformists, beyond any other section of the Liberal party, to supply a counteracting force. Of course, if there are among them those who are so alarmed by the democratic advance, that they think it necessary and right to ally themselves with the party of resistance, we must regretfully accept their decision. We believe them mistaken, even from their own standpoint, since their secession withdraws a moderating influence where it might have some effect, and only helps to strengthen forces whose increased violence is a source of danger to the very interests they are employed to defend. There is no good, however, in remonstrance which is pretty sure to be futile. It is not to those who scent danger in every suggestion of progress that appeal can be addressed with any hope of advantage, but to those who have an unflinching faith in liberty and in righteousness—the men whose separation from us has been restricted to differences on the Irish question only, and who, even in that, have regarded with undisguised alarm the action of the Unionist leaders—the men who have never for a moment ceased to be Radicals at heart, and who, while unprepared to concede the Irish demands in full, are beginning to feel that even they would be preferable to the continuance of the present unhappy political situation.

Between men of this type and the more moderate though

strongly pronounced Liberals who regard with unconcealed aversion the position which Mr. Labouchere and others of similar spirit are taking in the party, and who, though they are ready to do justice to Ireland, are not willing to be classed among Mr. Parnell's followers, and believe that the true attitude of English Liberals is that of friendly allies, there are many points of sympathy. We, at all events, ought so far to understand each other, as to believe that on both sides there is an honest desire to do what is right. They know us well enough to be assured that we have no secret sympathies with wild revolutionary projects, no desire for a separation between England and Ireland, no disposition to regard with indifference the rights and liberties of Irish Protestants. They have had too much experience of our independence to give heed to the suggestion that we have been deceived by the glamour of a great name. They cannot have forgotten that we opposed Mr. Gladstone when we believed him to be wrong, and they may be assured, therefore, that we should not follow him now if we did not believe him to be right. On the other hand, we do not brand them as traitors to Liberalism, but believe that they are just as anxious to deal righteously with Ireland as we are ourselves. It may be that even with these many points of accord we may still be unable to reach perfect agreement, but even if so it will be a distinct gain if we are able exactly to measure the differences which unhappily separate us, and seek to cultivate a spirit which may render the task of re-union more easy when happier days shall come.

The first point that the story of the year has demonstrated is that the only alternative to a policy which shall conciliate the people of Ireland by satisfying their legitimate aspirations for self-government is Coercion. Never had an English Minister a better opportunity of trying some intermediate course, if such was to be found, than had Lord Salisbury when he took office last year. His friends are never weary of reminding us that he had received a mandate from the constituencies to preserve the Union intact. They forget to add that,

combined with that, was a distinct understanding that this should be done by the steady pursuit of a policy which should make the Irish people content. This was, however, the general sentiment of the "Unionist" party, and had the Tory Government acted under its influence, and had they fulfilled the pledges which were so lavishly given upon the hustings, by introducing some broad and generous measures of reform, they would have been carried with enthusiasm, and we should at least have seen the result of another experiment at conciliation. But the attempt was not made, and perhaps it is not too much to say that it could not have been made. The Irish landlords prevented it in the House of Lords, and the Ulster members—those interesting innocents on behalf of whom so much needless sympathy has been evoked—were equally impracticable in the House of Commons. A Government resting on the support of the Duke of Argyle and Colonel Saunderson could not afford to be conciliatory, even had Lord Salisbury himself been so inclined. But although his Lordship did coquet with Home Rule at Newport, and even go so far as to allow Lord Carnarvon to have a confidential communication with Mr. Parnell,* there is no reason to suppose that he had ever abated one iota of his aristocratic belief that Ireland ought to be governed in the interests of the landlords and at their pleasure. Hence, from the hour of the Unionist victory we have heard nothing of conciliation. It is hardly necessary to recite the declarations of the General Election against Coercion. The Tory party was simply pledged up to the hilt, and it has chosen to treat those pledges as idle words. A more shameless piece of political immorality has not often been witnessed, and it has made a deeper impression upon the intelligence and conscience of the people than those who are implicated in it are able as yet fully to realize.

The plea that the Crimes Bill was intended only to

* We do not think it necessary to discuss the statements and counter statements on this subject. Amid all the conflict of testimony the points stated in the text are sufficiently established.

prevent crime and outrage is too hollow to deceive any but those who wish to be deceived. Experience has more than justified the contention of those who, in the discussion of the Bill, insisted that it was meant to be a weapon of political warfare. The Government believe that agitation is the great cause of trouble in Ireland, and they are resolved to put it down. The mode in which the policy was introduced to the country was as significant as the policy itself. First, we had *The Times* issuing wholesale accusations against the Irish members. The reason was obvious. It was not only to injure Mr. Gladstone by representing him as allied with assassins and ruffians, but to rouse all the strongest feelings of the English heart against the representatives of the Irish people, and so to interpose a new obstacle to the realization of their hopes. The publication of these atrocious charges so far did its work that it helped to pass an Act for which there was not, in truth, even a decent pretext. The Act of 1887 has been compared with that passed by Mr. Gladstone's ministry in 1882, but the one was directed against a state of lawlessness and violence which had culminated in the murder of Lord Frederick Cavendish, whereas for the latter the Minister was not able to produce even the shadow of a case. *The Times* by its pamphlet, followed by its atrocious charges against Mr. Parnell, helped to create the passion, but for which even this Parliament might have hesitated to pass so repressive a measure.

The key-note to the whole policy was one of defiance to Ireland. The English people were taught to look upon the chosen leaders of Ireland as conspirators, if not murderers, and any measure was supposed justifiable for their suppression. "Law must be maintained" was the cry. Alas! it is possible there may be as much lawlessness in defence of law and order as there has sometimes been injustice and tyranny perpetrated in the name of liberty. In the present case the passion which has been evoked in the name of order, and the pitiless and almost unscrupulous determination sometimes shown by those from whom it might have been least expected, have been very surprising. "Nothing,"

said a distinguished member of Parliament in conversation with ourselves, "has surprised me so much as the harshness of Unionist Friends. They seem to shrink at nothing. The other evening we had an amendment which would have placed those who were imprisoned simply for refusing to give information that might criminate a parent or a friend in the rank of first-class misdemeanants, that is, give them two or three hours a day more of freedom from solitary confinement. I did hope that in this we might have the support of Mr. — (naming an eminent Friend distinguished for his philanthropy). But the answer was a fierce and uncompromising negative." Such is the feeling that has been engendered and has been expressed in the Act passed by a party which would never have had the opportunity of practising coercion had its members not repudiated at the hustings any imputation that they contemplated such a policy. But the Act was only a true index to the spirit of its authors.

One of the first faults, and one of the greatest, was the appointment of Mr. Balfour. The affliction which withdrew Sir Michael Hicks Beach from public life was a calamity not only for the Tory party but for both countries. But it was made infinitely worse by the choice of his successor. In this crisis of the Irish nation the Tory Ministry thought it seemly and expedient to set over it as a ruler one who neither understood nor tried to understand the people or their representatives, and who, in fact, has made it his business to treat them with studied contempt. Whether Mr. Balfour is a Scotch rack-renting landlord and the kind of lackadaisical gentleman described by Mr. Philip Stanhope, it is not necessary to inquire. Be this as it may, it is no exaggeration to say that even in the ranks of the Tory party it would be hard to find a man so utterly unqualified for the office. He is an aristocrat of an extremely supercilious type, with a very considerable touch of the cynic. There may be offices in which he could render good services to the State, but the last which should have been assigned him is that which he now fills. The defender of "Philosophic doubt" is, by the

very tone and temper of his mind, disqualified for dealing with a high-spirited people, strongly influenced by sentiment. It was not long before he revealed his unfitness. His first idea was that the only way of dealing with Irish members is to snub them. His ostentatious absence from the House at question time was nothing short of a scandal, but with him it was a settled policy. The appointment of Col. King-Harman as his deputy was an aggravation of the original offence, and was regarded as such by many who have no sympathy with the Nationalists. The real meaning of the whole procedure was that Irishmen were to be forced into submission.

Now, waiving for the moment the question of right, can any man suppose that there can be any real union between two peoples so long as this is the mode of treatment adopted by the stronger towards the weaker, or, further (for this is also a point of importance), that such a policy has any prospect of success? Can we conceive of such a course of procedure being tolerated in relation to a body of English or Scotch members—much less to a large majority of their number? It will doubtless be said in reply that it is not possible to conceive of English or Scotch members adopting such discreditable tactics, but the retort is obvious. It is quite as impossible to conceive of Parliament deliberately setting at nought the wishes of five-sixths of the people of either country, as expressed through their own representatives. Were such an attempt made in relation to England or Scotland, or even any large part of England, Englishmen and Scotchmen might be found just as intractable as Irish Nationalists. Too many Englishmen unfortunately seem unable to show their ordinary sense of justice in dealing with Ireland. They forget the enormous disadvantage at which the weaker country is placed when her hundred members come into conflict with the five hundred representatives of England, and are indignant that she does not at once accept the decision of a majority as though it were the voice of Heaven. Could the positions be reversed, or could Englishmen exercise sufficient imagination to picture to

themselves the feelings with which they would regard a law forced upon England by a large majority of Irishmen in opposition to the will of five-sixths of the English members, they might be able to understand how Irishmen are thinking and feeling now. It is certain that England could not be governed under such conditions, and it is safe to assert that it will be found equally impossible to rule Ireland, so long, at all events, as she has a representation in the Imperial Parliament. If Coercion is to be effectual Ireland must be reduced to the level of a Crown colony and governed by mere force.

The melancholy scenes which marked the closing weeks of the last Session were sufficient to prove this. It is easy to rail against the Irish as obstructives who have no respect for *les convenances* of Parliament or the ordinary courtesies of political life, but this railing does not disturb them nor get rid of the evil. No earnest Liberal, who knows how the battles of freedom have been won, can regard with approval the degradation of the great Assembly which has done so much for the liberties not only of Great Britain but of the world. It is we who believe in progress, and in progress by means of free discussion, who have most reason to mourn over tactics which turn the work of legislation into a farce. But let us be just even in this matter. The obstruction practised by some of the Irishmen has been rude, lawless, reprehensible in a high degree, but it has not been purposeless, nor has it been without provocation. Very much must be condoned in men fighting against a Bill which they believed (a belief which events are rapidly confirming) to be aimed against the liberties of their country, and even the violent proceedings at the close of the Session might find some extenuation in the treatment to which they had previously been subject. Having smarted under the repeated application of the Closure, it was not very surprising that they should be tempted to avenge themselves when Mr. W. H. Smith was deprived of the one weapon which he has shown himself able to employ. After all, if the crisis was so serious as we are constantly told, the Tory lordlings might surely have given the par-

tridges a little longer lease of life, in order that they might remain and support their leader in his conflict against Parnellism and Crime. It does not promise well for the constancy of the "Unionist" party in that struggle which is before it, if Ireland is to be subdued by force, that its members cannot sacrifice a few days sport in the sacred cause.

We do not, however, put ourselves forward as advocates of the Irish tactics. We believe that they are a mistake even in policy, and yet we can understand the reasons which have led to their adoption. But what we insist upon is that they will not be changed because they are distasteful to the English people, even to those of them who are disposed to regard the Irish demands with most favour. Mr. Healy is very far from answering to the ideal of a member of Parliament, and he is quite as far removed from the ideal Irish gentleman, like Sir Thomas Esmond or some others of the Nationalist party. But it would seem that the Irish people regard him as fitted to carry on the kind of warfare they have to wage in the House of Commons. Our point is that while the present policy is pursued this warfare will not cease—that it is likely to become even more bitter and exasperating, and that its one certain effect is the degradation of what John Bright called "the mother of Parliaments." It can be ended only in two ways. One is the suspension of the Irish representation. This is the logical alternative to Home Rule, but is there any probability that it will be attempted? Is the majority, which in August last left poor Mr. Smith without his Closure at the very time when he was most sorely in need of it because it could not deny itself the enjoyment of the moors, likely to rise to the courage necessary for such an experiment? Or, if it was made, are the people of England at all likely to approve of it, or to make the enormous sacrifices which would certainly be necessary in the desperate struggle which must ensue?

But this is somewhat of a digression from the line we have marked out for ourselves, which is to look fairly at Mr. Balfour's administration. One of the difficulties in the

discussion is the all but impossibility of getting at the actual facts. Whatever be the incident with which we have to deal, it is pretty certain that we shall have accounts which are absolutely irreconcilable. About small and great matters alike there are the same extraordinary antagonisms of statement. We will, therefore, dismiss from our consideration the points on which this diversity exists, and deal only with those which are universally admitted. We will go even further, and admit, for the sake of argument, that the imprisonment of Mr. O'Brien, the late Lord Mayor of Dublin, and Mr. Wilfrid Blunt, were legitimate measures. We hold them to be blows aimed at liberty of speech and of public meeting, and in the only one of them which has come under the review of the High Court, the Chief Baron has pretty distinctly intimated that any offence committed by Mr. Blunt was of a purely technical character, and that he was convicted even of that on insufficient evidence. So far indeed as *The Times* is concerned that is a matter of very small importance. In one of those precious sentences in which, morning by morning, it proclaims its own disloyalty to all the best traditions of English liberty and right, it says, "It is no doubt proper to treat Mr. Blunt formally as a law-abiding person, but, as a matter of fact, he is a representative of the subversive doctrines which Mr. Cunningham-Graham, Mr. Davitt, Professor Stuart, Mr. John Burns, and Mr. William O'Brien met last night to enunciate." What this has to do with Mr. Blunt's imprisonment is not very clear, unless it is meant that as he has got a bad name (in the estimation, at least, of the leading journal), he must be a fit subject for Jedburgh justice. The worst is that so many from whom better things might have been expected accept this view, and seem perfectly satisfied that an Englishman should be thrust into prison, and subjected to the degradations inflicted upon felons, on the order of two magistrates, whose decision is treated by the Judge under whose review it comes as deserving only of contempt! We have no intention, however, of raising the question of the imprisonment. It is an act which would be justified on the

plea of public safety, and, as Parliament chose to give the power, it can hardly complain that it was exercised. We who objected to it from the first feel that the argument against it has been made all the stronger by the experience of its administration.

But if it was necessary to imprison these men, it surely was not necessary to degrade, humiliate, and torture them. They were political agitators and nothing else. The very head and front of their offending had this extent—no more. Whether the offence for which they were convicted was a new one we are forbidden to discuss; since Lord Selborne, in opposition to a whole body of accomplished lawyers, says that it was not, and it is the fashion of Unionists to assume that in matters of law Lord Selborne is infallible. This claim to infallibility on the part of individuals, whether in law or gospel, is somewhat inconvenient. But let that pass, and let us do our best to believe that, though these men have been convicted for acts which would have been perfectly innocent under the old law in England, and which would have been innocent in Ireland twelve months ago, the two countries are nevertheless governed by equal laws, and that the Crimes Act created no new offence. Still, there is the bare fact that Mr. Sullivan and Mr. Blunt were convicted of offences for which no indictment could be laid in this country. Mr. O'Brien's case is different. His speech in the House of Commons breathes a resolution to brave the law for the sake of the liberties of his country. Englishmen have been able to appreciate such daring in the case of Hungarians, or Poles, or Italians. O'Brien is simply following in the footsteps of Kossuth, Garibaldi, Mazzini—all of them heroes of the English people in their day. Still, if he be proved a rebel, the Government may feel bound, by the mere instinct of self-defence, to restrain his actions. About that point we raise no controversy. But let it be clearly understood that his is a political offence, and will be so adjudged by independent critics everywhere. Englishmen may deceive themselves with the idea that they are only punishing crime, but they will impose on no one. Friends of freedom will mourn over its old

champion, and despots will cry exultantly, "Art thou also become as one of us?" There is a political agitation which is pronounced dangerous to the State, and it must be put down. It is unfortunate that the Ministers who have to deal with it are the very men who, two years ago, were ready to enter into friendly relations with the same agitators. But, passing over that, we take facts as they are; we start with the supposition that law and order had to be maintained, and that it was necessary, as a defensive measure, to put these men in prison.

But this is only the first step. Detention is one thing, torture is another. And torture it was to Mr. O'Brien and Mr. Blunt. Lord Mayor Sullivan happened to fall into other hands, and received different treatment. But O'Brien, Blunt, and a number of others, were subject to the mental and moral torture involved in their being degraded to association with felons, and deprived of what are really the necessities of life to intellectual men. What can the motive of such treatment be? We should be very slow to believe that there was any purpose to injure them. Mr. Blunt, indeed, has as yet had no opportunity of sustaining his original statement on this point, but we hope and believe that he must have misunderstood the remarks which he reports. That Mr. Balfour may have thought to break the spirit of his opponents by giving them proof that they would receive no consideration on the ground of their influence in the country is possible. But if that were his calculation he has been miserably deceived. It is hard, indeed, to believe that any one but a sceptical cynic, breathing the heated atmosphere of party clubs and drawing-rooms, could ever have been so deluded. O'Brien has gained a position through his imprisonment which otherwise would have been impossible. The English people know him now as a high-minded patriot. Many may esteem him a fanatic, but we have not been in the habit of treating fanatics as felons. Even if they were dangerous, we should only imprison them; certainly not doom them to the cell, the plank bed, the felon's dress, and the felon's company.

The strongest condemnation of this, looked at from Mr.

Balfour's own point of view, is that it has proved useless, and being useless, it is something worse. It was hardly worth while to cover the Government with disgrace, and to put a new topic in the mouths of all Liberal speakers, which never fails to touch the popular imagination, in order that the victims of the Castle might receive ovations both in and out of Parliament. Ireland is not pacified, the power of her leaders is not broken, the National League is not suppressed, but the Government is damaged to an extent which is indicated in the elections which have recently been held. An impression is spreading far and wide, and is effecting even the supporters of the Ministry, that Mr. Balfour's action, as well as that of his uncle, has been marked by "incredible meanness." Ever has the descent been to a lower and yet lower depth. The imprisonment was accepted by those who were determined to risk much rather than concede Home Rule. The treatment of the prisoners caused some "searchings of heart" even among convinced Unionists. But the flouts and gibes and jeers of uncle and nephew have disgusted all who desire that even Tory statesmen should remember that they are English gentlemen.

But here we must break off for the present. Next month we propose to examine the pleas on the other side, and especially the *tu quoque* argument, as addressed to Mr. Gladstone.

MR. SPURGEON AND CONGREGATIONALISTS.

THE consequences of Mr. Spurgeon's action are gradually developing themselves. As was certain to be the case, the area of debate has been continually enlarged, new controversies have grown out of the original one; most unfortunate of all, personal feeling has been imported into a discussion out of which it ought to have been most jealously kept; and the consideration of an issue so grave as the loyalty of the Congregational Churches of both sections to the Evangelical faith, is

complicated by a prior discussion as to whether proper respect has been shown to Mr. Spurgeon. Such a controversy is worse than useless. In a matter so vital, personal considerations must give way to higher interests. Mr. Spurgeon acted in this spirit when he drew up the indictment against those with whom he has so long been on terms of friendship and fellowship, and he can hardly be surprised, nor can he reasonably complain, if their first anxiety is to rebut charges which strike at the very heart of their ministry, and, if believed, must paralyze their usefulness. We have only to see how eagerly the counts in his terrible impeachment have been caught up by every enemy of Nonconformity, and by every one who believes that the only security for Evangelical truth is to be found in creeds enforced by authority, in order to see that silent acquiescence in such an accusation was impossible. Mr. Spurgeon could not expect, and would hardly desire, that we should prove ourselves traitors to Nonconformity, in order that we might show due respect to him. For ourselves we have never uttered, nor will we utter, a solitary word in forgetfulness of the honour due to one whose ministry God has so abundantly blessed. The Baptist Union did not violate this rule when it felt bound to say that the statements ought not to have been made. If that could not be said, then the charges must be considered to be proved, for if it were otherwise, even the most devoted of Mr. Spurgeon's friends would hardly maintain that they ought to have been thus recklessly thrown upon the world unsustained by a solitary proof. It is not to be assumed that Mr. Spurgeon himself regards the vote of the Council of the Union as an insult. He is wiser than his too eager and passionate supporters, and as he does not "speak sponges" himself must be prepared for plain utterances on the other side.

It seems almost a work of supererogation, but it is necessary to repeat and to accentuate the statement as strongly as possible that this is a question touching the very life of a great ecclesiastical system. If the liberty enjoyed in Congregational Churches leads to a departure from the "simplicity of Christ," the consequences will be of the gravest kind, first

to Congregationalism, and ultimately to Christianity itself. For if Christian faith cannot live and preserve its purity in an atmosphere of freedom it cannot live at all. The system of repression is contrary to the spirit of the New Testament. It has been tried long enough, and has been an egregious failure. It is not edifying to see Anglicans and Presbyterians so eager to take out any mote there may be in our eye when they have many a beam in their own eyes. The history of their churches certainly furnishes no ground for the belief that if Congregationalism were found unequal to this crisis they would be able to supply its deficiencies. If, then, it could be shown that there was a decay of evangelical truth and piety in our churches, it would be nothing short of a grave calamity for all communities which hold the "common faith" of Christendom. Is it to be supposed that those who see this will stand by indifferent and careless whether this be so or not? Are they to be blamed if they endeavour to set forth the actual facts, and so try to allay the anxiety, certain before long to pass into panic, which Mr. Spurgeon's assertions could not but create?

Of course, every one who ventures into the arena and takes up the challenge, is sure to be misunderstood, and regarded as an opponent of Mr. Spurgeon; indeed, he may esteem himself fortunate if he is not supposed to be a champion of the heresy which is said to be so rife among Congregational ministers. It seems almost vain to urge that the question is not of theology, but of arithmetic, and yet this is literally true. I certainly should be one of the very last to plead that the Congregational ministry should include men who have forsaken the fundamental doctrines of the gospel. Nor have I ever ventured to deny that there may be in its ranks some who are open to this accusation. I go even further, and admit that there are tendencies at work in our pulpits and our churches which no one who loves the gospel can regard without some disquietude. They are abroad everywhere. They are in the air. They are touching the ministers and members of all churches. I believe our Congregational ministers and churches have been as

little affected by such influences as other communities. They have certainly felt them less than the Established Churches either of England or of Scotland. But it would be a foolish optimism to say that we have wholly escaped from them. It has certainly never been my intention to make light of these perilous tendencies, still less to apologize for those who have already yielded to them. If there are men who claim to be Christian ministers when they have cast all distinctive Christian truth out of their creeds, I would never be their defender or apologist.

The difference, therefore, I repeat, is one of arithmetic, but in this connection arithmetic is a very serious matter. For a few isolated cases (the existence of which I do not question, though I feel assured that their number is small) we cannot be held responsible as a denomination. The utmost watchfulness cannot prevent the intrusion of heretics, while their exclusion, even from highly organized churches, is not always so easy as might be thought. But if, instead of individual lapses, there was a wide-spread defection from the faith, that would indicate the presence of serious evil in the churches as a whole, and those who remained silent might be fairly reproached for cowardice, or regarded as accomplices in the treason. My contention is, that there is no such wide-spread apostasy. The lectures delivered in the Memorial Hall, and which will shortly be published, will, I hope, show that on my own part—and I must add on the part of the trusted leaders and representatives of Congregationalism who honoured me with their presence, and have kindly expressed their sympathy with the general aim and teaching of the lectures—there is no shrinking from the boldest utterance of the gospel of the grace of God, and not the faintest disposition to tamper with even the least of its glorious truths. It is not the first time that I have been impelled by a constraining sense of duty to do my utmost to make our position clear. In 1877 the challenge came from the opposite quarter, in the appeal made to Congregationalists to say whether they held certain doctrines essential to Christian fellowship, and the recollection of the events of that time has been helpful and encouraging

now. It was my pleasure to be one of the company, some of whom have already gone to their rest, who determined to give to that challenge an answer about which there should be no mistake. The conflict was keen, and we were told then, as we are told now, that there was a strong hostile force which we should have great difficulty to overcome. The event showed how groundless were all such anticipations and fears. After two long days of sustained debate, which would have done credit to any legislative assembly, the resolution embodying a declaration of the Evangelical belief of the churches was carried in an Assembly of the Union by a majority that was simply overwhelming. Out of 1,800 only forty voted in favour of the "previous question," and the majority even of these did not dissent from the declaration itself, but simply doubted the expediency of any action at all. It is not easy to see what evidence has been adduced to show that there has been a complete revolution within the last ten years. I have therefore felt justified in dissenting from the estimate formed by Mr. Spurgeon, and in vindicating that dissent as best I could. But my position remains unaltered. If the occasion arose, I would take the same stand as I did in 1878. I am no advocate for a liberty which would practically amount to a latitudinarianism that would leave us without definite creed at all. But I do plead for the largest amount of freedom to those whose faith in Christ as Saviour, and whose loyalty to Him as their Divine Lord, are beyond impeachment or suspicion. It is because I have found in such numbers of our young ministers this loyalty, in its strongest form, that I have spoken with so much earnestness and confidence on their behalf.

I am not at all insensible to the special difficulties of what may be called the "Broad Evangelical" position. It is raked by a cross-fire on the one side, from those who confound liberty with a latitudinarianism which treats all doctrines as equally true and equally false, and whose creed in some cases is perilously near to Rationalism, and on the other from those who mistake the spirit of tolerance for a faltering loyalty to truth. Still

there is for me no option but to risk the possibility of being thus treated as an enemy by both. It is indeed one of the unhappy consequences of the form which this controversy has assumed that many to whom some of the developments of what its friends are pleased to call "advanced thought" are as abhorrent as to Mr. Spurgeon himself, have been compelled to separate themselves from him. He appears now to be narrowing his allegations in the matter of heresy to the single point of a future probation. He will have no communion with those who believe in a "post-mortem salvation." It is just there that the divergence must arise, for among those who cannot teach the "larger hope" there are numbers who will not make the denial of it a test of Christian fellowship. That is my own case. I do not see that warrant for this "larger hope" in Scripture which would justify me in preaching it to sinners. The responsibility of encouraging men to trust in what may ultimately prove to be a "refuge of lies" is too tremendous for me to accept. I am increasingly conscious of the danger of suggesting hopes which possibly may prove to be delusions, and I fear lest the very hint of a possibility of another probation may, perhaps unconsciously to himself, abate in the preacher's mind the sense of the supreme value of life—the only season for repentance of which he can have any assurance—and to weaken the cogency and chill the fervour of his appeals. Its effect upon the hearers is even more to be dreaded, and while I dare not put limitations on the grace of God, to me the duty is clear incessantly to warn men that this is *the* day of salvation. But if there be other Christian men who think that there is scriptural warrant for the hope that even in another world the blood of Christ may avail to the salvation of the soul, I certainly cannot consent to treat those who believe that there can be no blessedness without holiness, no holiness without forgiveness of sin and the renewal of the nature, and neither forgiveness nor regeneration without the grace of God as manifest in the sacrifice of Christ and the work of the Holy Spirit, as outside the pale of Christian fellowship,

simply because they believe also that the time for the work of that grace is not limited to the present life.

It would be worse than impertinent, it would be intolerant in me were I to judge Mr. Spurgeon because he holds a contrary view, and regards the cherishing of such a hope as involving a departure from the Evangelical faith. But is it too much to expect that he will acknowledge that there are those who dissent from this view to whom that faith is as dear as to himself, and who, when occasion demands, are prepared to be as strenuous in its defence. I have already had to make this clear. In the anonymous letters which came to me in consequence of my recent lectures, the Anerley Church was distinctly pointed to in proof of Mr. Spurgeon's contention, and it was the only one named. Events have subsequently brought it into prominence of a very unenviable kind. *The Christian World*, in an article headed "The Penalty of Honesty," pointed to it as a case to which my principles applied, and I felt compelled to write an answer :

THE "PENALTY OF HONESTY."

To the Editor of *The Christian World*.

SIR,—I cannot allow the references to myself and my recent lectures, in the account of Mr. Halsey's resignation, to pass without comment. In speaking of "Broad Evangelical," I laid, at least, as much stress upon the last word, which is descriptive of the creed, as on the first, which characterizes the spirit in which the creed is held. My contention is for liberty in Christ, not for liberty to deny Christ and still retain a Christian profession or occupy a Christian pulpit. Our Congregational churches are not meant to be mere societies for ethical culture or philanthropic enterprise, still less are they mutual admiration societies in which ministers and people exchange pleasant compliments as to the honesty of the one and the devotion of the other. They are Christian communities, whose duty it is by word and deed to preach Christ crucified. The buildings they occupy they hold in trust for this purpose. To use them for undermining the faith of men in Christ as Saviour and Lord is, in my judgment, a flagrant breach of honesty which would not be tolerated elsewhere. These, at all events, are the views for which I have contended. As to the particular case to which your article refers, I know nothing except by hearsay, and, therefore, do not even hint an opinion upon it, and abstain from some observations which your article provokes, lest I

should seem to prejudice it. All I wish to do is to make my own position clear. I should contend as earnestly for the central truth of the gospel as the essential condition of Christian fellowship, as the most ardent defender of the Calvinistic creed.

Yours,

J. GUINNESS ROGERS.

The *Nonconformist and Independent*, acting, I believe, on imperfect information, next assailed the minority in the Church, and the following reply exactly defines my own position :—

“HERESY-HUNTING.”

To the Editor of *The Nonconformist and Independent*.

SIR,—In the interest of Christian liberty as well as of Christian truth, I wish to enter my protest against your paragraph of last week in relation to the affairs of the Church at Anerley.

These affairs are still *sub judice*, and I should be the last to say a word to prejudice them, but one thing is certain—that the issue which has been raised by the opponents of the minister is one of the most grave and momentous character, and cannot be dismissed in the summary, not to say offensive, fashion in which you dealt with it last week. Some consideration is surely due to members of churches who feel that the truths which they hold most precious, and which, in fact, constitute the essence of the gospel, are being steadily undermined by the preaching and influence of the pulpit. They may be right or wrong; but those who thus contend for the essential principles of the Evangelical faith, as set forth in the Trust Deed, are surely not to be designated as “bigots who snarl and yelp,” and who are to be treated, as you say, “with the contempt they deserve.” If they are bringing false charges, by all means let them be exposed. This is a matter of evidence, and if the accusers are found false witnesses, they are worse than bigots. If, on the other hand, they can prove their case, they are only discharging a Christian duty. I condemn mere heresy-hunting as much as any man; but heresy-hunting is not to be confounded with an honest and loyal contention for our common faith. I object to the principle of constructive treason alike in Church and State, and if the allegations referred only to forms of expression, particular theories of doctrine, or, above all, views on doctrine which do not touch the central truth of the gospel itself, I should be the last to say a word in defence of what then might be properly called heresy-hunting. But to judge from the report of the meeting held at Anerley which I have before me, the charges brought by the malcontents concern vital principles which concern all that is most precious in our church life and all that is most sacred in our per-

sonal experience. Devoted Congregationalist as I am, if I thought that it left the doctrines of the Divinity and Atonement of the Lord Jesus Christ, man's universal need of redemption and regeneration, and the renewing work of the Holy Spirit, open questions in its churches, I must seek my religious home in some other community.

I wish it to be clearly understood that I am not attempting to pronounce judgment in this particular case. It remains to be judged in its own merits. I write simply because of the principles underlying your paragraph of last week. Every man who raises his voice on behalf of Christian liberty has quite enough to suffer from heresy-hunters, and certainly on behalf of those who would thus make men offenders for a word, I should be the last to advance a solitary plea. But, on the other hand, it is equally necessary—especially at a crisis like this—that we should not allow Christian liberty to be so abused that it shall be merely a mask for disloyalty to Christ. I am extremely sorry that this reference to general principles should be complicated by the introduction of an individual case, but the responsibility for that does not rest with me.

Yours, &c.,

J. GUINNESS ROGERS.

In conclusion, I would respectfully urge Mr. Spurgeon seriously to consider whether it is wise to perpetuate this antagonism between himself and others who are as jealous for the honour of the gospel, but who do not believe that its purity is at all corrupted, or its authority weakened, by a tolerance of opinions which do not dim the glory of its central truth—that Jesus is Christ and Lord.

EDITOR.

EDITORIAL NOTES.

THE meeting of Nonconformist ministers, at the Memorial Hall to protest against the Coercion policy of the Government was a marked success, and will, it may be hoped, initiate a movement of a more extended and permanent character. For every day makes it more apparent that Nonconformist interests must ultimately be affected by the ascendancy which Liberal Unionists are giving to this most reactionary of Tory Governments. A Committee of Vigilance was therefore appointed in view of contingencies

which no clear-sighted politician would pronounce improbable. That changes are contemplated in the educational arrangements of the country is certain. The evidence of Lord Lingen which is published elsewhere indicates the views of the department, and suggests lines along which the changes may proceed. That the Royal Commission will do its utmost to conserve the denominational schools, and if possible, to extend them, is beyond reasonable doubt. The question which remains is as to the action of the Government. It may, of course, hesitate to venture on so dangerous an experiment, but it does not seem to us that the probabilities are on that side. It will be strongly pressed by the clerical party, and there is no reason why it should hold back unless it be a doubt as to the Liberal Unionists. But if Nonconformists and the friends of undenominational education rely upon them, they are certainly resting on a broken reed. We can scarcely point to one of them, with the exception of the members for Birmingham, who have shown any real interest in keeping religion free from clerical control. As to Lord Hartington and his followers, they would hardly affect any interest in the subject, and after his lordship's avowed readiness to tolerate some measure of protection rather than risk the possibility of a breach in the Unionist alliance, it is not to be supposed that he would brave the possibility of such a calamity for the sake of meeting Nonconformist scruples. It is quite possible, therefore, that we may have to face a proposal for such an increase in the payments from public funds for sectarian purposes, which would come to little less than the creation of a new class establishment; and if in such a crisis we are not able to help ourselves, there will be no effectual resistance. Liberal Unionists may still insist that they are loyal to Liberalism, but the value of that loyalty is not very apparent since it does not prevent them from sacrificing any or every Liberal principle when its assertion would be inconvenient or dangerous to the Government, which they are resolved to maintain in office at all costs. This is the point on which numbers were deceived at the last election. They believed, and had

a right to believe, that in voting for some one of that distinguished company, which included all the intellect and morality of the Liberal party, alienated from Mr. Gladstone by his reckless policy, they were pronouncing simply against Home Rule. They were assured that on all other points the Unionists remained Liberal, and it needed a bitter experience to undeceive them. The fact is whenever the Government puts down its foot it has no more reliable votes than those of the Liberal Unionists. Nonconformists have no reason to expect that the Education question will be an exception. At least, if it is, it will be because they make their strength felt. The business of the hour is so to educate opinion that if the conflict comes it may not find them unprepared. One of their chief difficulties arises from the reluctance or inability of those who believe that Education is the panacea for every ill, and who regard religion with unconcealed aversion, to understand that the sectarianism against which they protest is as unfriendly to the progress of education as it is opposed to the first principles of justice.

In the speeches both of Dr. Parker and Mr. Rogers at the meeting, reference was made to the objection taken by some to the united action of ministers in opposition to Coercion. By a strange coincidence at the very time when some Nonconformists are talking in a style so unusual in their circles a number of the best men among the clergy are adopting the exactly opposite course, and contrary to the tradition of their order, committing themselves to the expression of sympathy with Mr. Gladstone in his great work. The courage shown by men who, in the present state of opinion in Church circles, take this manly course is beyond all praise, and reads a necessary and useful lesson to some amongst ourselves who are hanging back. Of these there are two classes. The one class entertain conscientious objections to this mode of procedure, and have consistently maintained them under all circumstances. From the other we hear of them for the first time now. On other questions

which were not more germane to our work they were not slow to join with their brethren in expressing their opinions. The answer given to this is that on these their congregations were of one mind, whereas now there is considerable division. We deny the alleged facts, and we challenge the inferences drawn from them. Opinion was divided in our churches as to the merits of the North and South in the American Civil War, for while there was unanimity on the subject of slavery, there was wide divergence of opinion (especially in the earlier stages of the war, before Lincoln's proclamation) as to the intentions of the North in relation to it. Yet the Congregational Union was urged to declare on behalf of the North, and its ardent champions among our ministers did not pause to consider whether they represented the opinions of their entire congregation or not. They did quite right, but they cannot, with any semblance of consistency, complain of those who feel that they are bound, as ministers of the gospel, to protest against the oppression which is being carried on in Ireland. For that tyranny we, as British citizens, have a direct responsibility which we cannot possibly evade. We are told, indeed, that we are free to act as citizens, but not as ministers. Our mind is not sufficiently subtle to see how the distinction is to be made. It is the old story of the Prince-Bishop, in relation to whom the pertinent question was asked, "If the devil ran away with the Prince, what would come of the Bishop?" The theory of a dual character cannot endure when brought into contact with the stern realities of life. In the calculation as to the late Southwark election, it was said that Mr. Spurgeon's action had materially affected the result in 1886, and his brother's letter was reckoned on to produce an opposite effect in 1888. To what extent either of these suppositions is true we cannot determine. That Mr. Spurgeon's condemnation of Home Rule did influence votes in 1886 is undoubted. What we wish to know is in what character was it written? It was a simple letter to a friend—about the most innocent form of political activity that could be adopted; but it was not less effective, nor was it likely to be less unpleasant for those of his congregation who did not sympa-

thize with his views. The fact is he could not, nor can any of us, divest himself of the character in which he is known to the world. The letter had power, not because of its argumentative force, but because it came from the most popular Nonconformist preacher, and the minister of the largest Nonconformist congregation, in England.

But if it were possible that ministers could thus put aside their official character and responsibility, is it desirable that they should? Would the sacrifice be for the increase of their religious influence, or for the advancement of the gospel, for the glory of the Master they serve? In our judgment, nothing could more effectually neutralize their power for good and baffle the ends of their ministry than the faintest suspicion that their speech is to some extent controlled by their congregations, and that they keep silence from good words, which they feel ought to be spoken, if they have reason to think their speech would be offensive to some members of their congregation. As a matter of policy it is a mistake, for there can be no vainer dream than the supposition that those who object to their views will make the distinction which they set up, and be content that they should speak out boldly as citizens, provided they are silent as ministers. The real objection is to the exercise of the powerful and independent influence which Christian ministers can exert, and which they may be expected to exert, on behalf of liberty and progress. Their voice is not likely to be in accord with that of the Stock Exchange or of Society; the desire of those who pay deference to either is that it should be silenced. The first objection was to political sermons, and for that there is reason, though that which is generally urged in its favour is singularly weak. Political preaching is objectionable, not so much because there is no immediate opportunity of reply as because the proper work of the pulpit is of far higher importance, and the time for doing it is so brief. There are great crises, in which principles of national righteousness are at stake, when the pulpit may properly be used for enforcing them, but these are rare occasions, and, in our judgment, it is not desirable to mul-

tiply them unnecessarily. Recognizing fully the duty of ministers of the gospel to insist on the application of its principles to all public questions, we still feel that only the imperative sense of duty justifies a man in using for this purpose the few opportunities he has of pressing the claims of the Master upon the hearts and consciences of men. Hence we are more than content that the drift of opinion in the Churches should be against the introduction of political subjects into the pulpit. But this new idea that ministers shall not, in any collective capacity, take political action, means a demand, involving a serious curtailment of personal liberty, which must be resisted, not because of any political interests at stake, but for the sake of that independence which is essential to all ministerial power.

It is this independence which we desire to safeguard. Let it be once invaded, and the restrictions imposed will not be confined to politics. There are differences existing in the churches on other subjects, and if the principle be once conceded that ministers must not commit themselves on questions in relation to which their people are divided, they will not lack occasions for exercising the virtue of silence. It is impossible to read the anonymous correspondence in our newspapers without feeling that already the spirit of interference is sufficiently active. The underlying idea in many of the letters to which we refer seems to be that the preacher is to be the hireling of the particular church to which he ministers, and that it is his business to consult the feelings or wishes of its members rather than his own sense of duty. This is not the conception of our ministry which was held by the men who have made Nonconformity a power, it is not that which has been accepted among Congregationalists, and the more it prevails the weaker will be our influence on the nation. There could be no greater fallacy than to imagine that Congregational ministers are listened to because they are supposed to represent the views of our congregations. Just in so far as this was believed they would be utterly powerless, for shrewd

men would perceive that men who had only eyes to see, and ears to hear, and a mouth to speak, except at the will of their congregations, would certainly fail to influence them, and could not be trusted even as faithful representatives of their own views. The impression which a religious teacher produces must be largely determined by the faith his hearers have in his independence and sincerity. If he has intelligence and eloquence, these are estimated at their proper worth; but the very first and indispensable condition of influence is that his voice be the voice of a true man, who speaks out of his own heart what is in him, and not what he supposes to be in that of other people. And so, in proportion as men forget his individuality, and treat him as a mouthpiece of others, his power declines. No doubt a representative, chosen to express the opinion of a congregation, would receive attention and deference proportionate to the importance of the body by whom he was delegated. But the quasi-representative counts for little. It is the influence which a man is likely to exert over his congregation which alone gives value to his utterances. There are other ways of learning what his congregation thinks. Men want to know what he thinks, and whether his opinion is so intelligently formed and so clearly expressed as to affect others. Very likely he may have to pay the penalty for his honesty, but that does not disturb a true man.

In fine, we hold that there never was a time when it was more essential for our ministers to preserve their independence. We have at last been aroused to the conviction that we must lay hold of the people. But nothing would more certainly stand in the way of that than the suspicion that our ministers were so dominated by the middle class that they would be silent on all public questions in relation to which the opinion of that class was divided.

The welcome given to Dr. Dale by his congregation on his return from Australia, was in every way worthy of the man and of the occasion. Dr. Dale has been on a distinguished embassy, carrying messages of fraternal

greeting between the churches at home and those in our great colonies, and what is of even higher value, bringing the full power of his noble intellect and large heart to bear upon our kindred in those distant lands. His visit has been one signal success, marred only by the sickness which incapacitated him from carrying out his programme as originally attended. The deviation, however, was much less than has been supposed. He had to change a few plans, but he fulfilled all the promises he had made, with the exception of three or four days subtracted from his visit to New South Wales. On the 20th of last month his congregation met in the Town Hall, to celebrate his return; and certainly no pastor could desire a more loving and enthusiastic welcome. The address which was presented was singularly felicitous, both in thought and expression. In a spirit of true unselfishness, they had given up their pastor for a time to the service of the churches and the world, and they had their reward in the testimonies as to the blessings which he had carried with him to other lands, and in the happiness of seeing him again in renewed health and vigour. A striking feature in the Hall was a motto running across the front gallery, "We love you and we tell you so." Could anything more happily describe the relation which should subsist between pastor and people? During eighty-five years the church at Carr's Lane has had but two pastors. At one of Dr. Dale's meetings in Australia, a speaker referred to the first acquaintance with him. Many years ago he was brought in contact, on the same day, with Mr. Angell James and Dr., then Mr. Dale. In conversation with the former, he asked his opinion of co-pastors. Mr. James' verdict was not favourable to such arrangements. "But you," said his friend, "are very happy at Carr's Lane." "Oh! yes!" said Mr. James, "impossible that anything could work better; but the young man is so modest, so considerate of the old one, so delicate in all his relations." In the afternoon he was with Mr. Dale, and put a question to him, intended to draw out his views on the point. "Yes," said Mr. Dale, with his usual heartiness, "we are as happy together as can be. Mr. James is so wonder-

fully kind and tender, so desirous to make everything straight and pleasant." Happy the church that has had such pastors. The prayers of all our churches ascend on behalf of one so universally beloved and honoured as Dr. Dale; and of the church which proves itself worthy of him by its sincere and loving devotion. We must not forget to add, for the credit of Birmingham, that the address was a marvel of artistic beauty, marked by originality of design and finish in execution.

Dr. Dale is a conspicuous example of the power which attends the honest independence of which I have been speaking. There is in him a rare combination of qualities, which have given him the position he has won in the affection of those who know him, but there is not one which has done more for him than his fearless devotion to truth and duty. He has a giant's strength, but he uses it with a consideration for others which reveals the spirit of the true Christian. In his heart is a fountain of tenderness which is inexhaustible, but not even that, nor the vigour of his brain, has done so much to secure for him universal respect as the prophet-like boldness with which he has always set forth his own convictions, without pausing to consider whether they would be popular or unpopular. My knowledge of him has been close and intimate, and I can truly say that he has always appeared to me absolutely superior to the fear of man. I have not always agreed with him, but I have always felt that his opinion had been formed, not only in all honesty, but with an utter disregard of all selfish considerations. Birmingham has felt this, and honours him accordingly, not as the eloquent preacher or the powerful orator only, but as the true man. We doubt whether there is another man who possesses the influence which Dr. Dale wields over that strong-headed population, and in that is the hope for Birmingham Liberalism, even in its present state of chaos and confusion, and his force depends largely on his personality. The Australian papers which are in our hand show how much this was felt in the Colonies. They were impressed by his genius, but they were conquered by the nobility of the man.

CURRENT LITERATURE.

In Exchange for a Soul. By MARY LINSKILL. 3 vols. (Chatto and Windus.) *Hagar.* By MARY LINSKILL. (James Clarke and Co.) There is so much of ability, if not even of genius, in Miss Linskill, and the tone of her stories is so healthy, that it may be worth while to point out one or two faults, which threaten to interfere with that success which she is so fitted to achieve. Both of the works before us show considerable power, but, in our judgment, the latter, though more modest in pretensions, and possibly for that very reason, is the more satisfactory of the two. "In Exchange for a Soul" is a praiseworthy attempt to point a great truth which is too apt to be overlooked, and in the inculcation of the lesson Miss Linskill exhibits something more than tact and judgment—a capacity of dealing with moral and spiritual problems, which is as valuable as it is rare. The agony and suffering through which the heroine has to pass are due to her listening to the suggestions of mere worldliness in accepting a suitor for whom she had no real love. Nothing, of course, is more common in fiction than an incident of this kind. It is in the mode in which it is developed that the peculiar art of Miss Linskill appears. In the first place, the offence is made of the slightest possible kind. There is nothing in the man to whom our heroine pledged herself open to special objection, and, indeed, by all her friends he is regarded as the one man she ought to marry. When she plighted her troth to him there was no other rival affection in her heart, nor had she any distinct objection to him. Indeed, she was half-doubtful whether she loved him or not. It was only gradually that she woke to the consciousness that she had really been captivated by the prospect of a brilliant position, and that for this she was bartering her soul. This delicacy of touch greatly enhances the power of the impression, and the whole story of the awakening of conscience to the result is exceedingly well told. The other love story, which runs parallel with it, and in which the rough, selfish, indolent brother of our heroine is softened, refined, and even ennobled, by the power of a pure affection for a noble-minded fisher-girl, who is one of the most striking figures in the book, teaches the same lesson in another way. We should be ungrateful if we did not recognize the charm of the story, but, if truth must be told, Miss Linskill is too fond of preaching. This is the reason why we are disposed to regard "Hagar" so favourably. As a story, it is too short and slight to compare with the other. But there is in it less of "padding," and of a particular kind of padding which is not generally attractive. We must add that we have had enough for the present of these wonderful peasant and fisher-girls, who are wonderful in moral qualities as in personal beauty.

A Short History of the English People. By JOHN RICHARD GREEN. New Edition, thoroughly revised. (Macmillan and Co.) Of the extra-

ordinary merit of this book it would be nothing short of impertinence for us to speak. Modest and unpretending as its title proclaims it to be, it was nevertheless one of the books which take the world by storm. It was at once felt to be the very book for which multitudes had been longing, and it achieved a success which was almost unprecedented, and which was as well deserved as it was remarkable. The true conception of what such a book ought to be, the fulness of the information condensed into so brief a compass, the singular art by which the writer escaped from the dulness which is the common fault of a narrative too much abridged to allow of the detail and colouring which give picturesqueness, and, above all, the liberal and enlightened yet impartial temper with which the whole was written, combined to secure for it a popularity which certainly has never waned. Of course, it has had critics, and, as might have been expected in a work covering so wide an area, those critics have detected some inaccuracies. They were but trifles, but of course envy sought to magnify them. These have all been corrected in this new edition, which has been thoroughly revised by his mourning widow. She says, "I know of no excuse which I could give for attempting any revision of the 'Short History' save that this was my husband's last charge to me. Nor can I give any other safeguard for the way in which I have performed the work, than the sincere and laborious effort I have made to carry out that charge faithfully. I have been very careful not to interfere in any way with the plan or structure of the book, and, save a few exceptional cases, in which I knew Mr. Green's wishes, or where a change of chronology made some slight change in arrangement necessary, I have not altered its order. My work has been rather that of correcting mistakes of detail which must of a certainty occur in a story which covers so vast a field; and in this I have been mainly guided throughout by the work of revision done by Mr. Green himself in his larger 'History.'" The task which affection led her to undertake has been discharged by Mrs. Green in the most effective way. She has omitted nothing which could make the book perfect. But the most interesting feature of this edition is Mrs. Green's account of the author and his book in the brief introduction. It not only tells the story of the dauntless courage with which, in the presence of terrible difficulties, he undertook and carried out the work with which his name will be always associated, but enables us also to understand something of the genesis of the book itself. We lay down this interesting and somewhat pathetic account, mourning first that death so soon arrested the career of one who promised to be one of our greatest historians; and then indignant to think that Oxford, with all its immense resources, did so little for a man whose genius has reflected upon her such a high honour.

Shakespeare and Other Lectures. By GEORGE DAWSON, M.A.
Edited by GEORGE ST. CLAIR. (Kegan Paul, Trench and Co.) This is a

somewhat miscellaneous collection, alike as to the subjects which are treated and the exact value of the papers themselves. Shakespeare occupies a very considerable portion of the space, but we gather that for most, if not all, of the papers we are dependent upon reports which are not always of a perfect character. Thus, *e.g.*, the lecture on *Romeo and Juliet* is clearly only a fragment, and, in fact, only a newspaper reporter's account of what Mr. Dawson actually said. Whether it was wise to embody such notes in a book which is intended to be of permanent value is open to doubt. Many of the other reports, as the speeches at the anniversary of our Shakespeare Club, of which Mr. Dawson appears to have been a kind of perpetual president, are fuller, and yet it is subjecting a man's reputation to a very severe test to reprint utterances which might have been supposed to be somewhat ephemeral in their character. There are certainly few men who could have stood such a test as George Dawson has done. The freshness and variety which he introduces from year to year into the treatment of the old subject speak much for his own fertility of resource and for the constant study which he must have given to Shakespeare. That he succeeded in inspiring an enthusiasm for the immortal bard, and that the Shakespeare library in Birmingham became, as he said it would, "one of the greatest in existence" and one of the greatest curiosities in Birmingham, is not surprising. Shakespeare to him was little less than a religion. Two or three sentences indicate his view of him. "You and I have long passed those foolish stages where divines and pious people of all sorts discourse whether Shakespeare was a moral writer. If he were *only* that, I should not care much for him. I might then put Shakespeare along with Mrs. Barbauld, Dr. Doddridge, and Dr. Watts. Morals! Shakespeare rises above morals. There has been no sweeter preacher of Jesus Christ since Christ lived than William Shakespeare. No man ever drank in more fully the distinctive features of the Gospel. The Gospel of Jesus Christ is not morality, is not teaching men how to keep themselves clean, but teaching them divineness—the divineness of forgiveness, of perpetual mercy, of constant patience, of endless peace, of perpetual gentleness. If you can show me one who knew these things better than this man, then show him; I know him not." And again: "What is the crowning glory of a man? It is mercy. For to me the eminent beauty of a Christian faith is, that it preaches of God always merciful, at all times, and under all circumstances, and I know no human chorister who has lifted up so holy an Amen to the sweet cry of the perpetual mercy of God as English William Shakespeare." These views will serve to explain the intense and passionate feeling which Mr. Dawson had about Shakespeare, and which it is difficult to share to the full extent. Few men have studied him more closely, and still fewer have discovered richer gems of thought and wisdom in his writings. But Shakespeare is only one of the many topics which are treated in this volume, ranging from discourses on things unseen to lectures on Don

Quixote and Beau Brummel. But whatever Mr. Dawson touched he adorned. There is not a dull paper in the volume, and indeed the brightness and felicity in the mode of treatment, not less than the insight shown in his views, serves to explain the great popularity and wide-spread influence which Mr. Dawson enjoyed.

Harmonia. A Chronicle. By the Author of "Estelle Russell." In three vols. (Macmillan and Co.) Our authoress has rightly described her book. It is a "study" rather than a novel, but it is necessary to add this qualification, it has a life, a variety of incident, and a sustained interest which many novels lack. It can scarcely be said that she has a hero and heroine, for though the two who fill these parts in the book have much of true heroism about them, and certainly engage the sympathy of the reader throughout, yet they are little more than central figures round which a group of others are collected. "Harmonia" is a new settlement in America, and the book tells the story of its fortunes, gives us striking photographs of the people who have been so strangely thrown together, and between whom there are no bonds of union except such as have been created under these unfamiliar conditions, and introduces some romantic incidents of every-day life. Herein lies one of the charms of the book. The people to whom we are introduced would be regarded as commonplace were we to meet them in society anywhere, and at first we are disposed to think that they will be extremely dull. As they are gathered together at the hotel they seem about as unattractive a group as it would have been easy to collect. The artistic skill of the authoress is shown in the interest with which she contrives to invest them. There is hardly one of them who has not a history and a marked individuality which will not allow us easily to forget them. There are no less than three clergymen in the settlement beside the bishop, who pays a passing visit, and succeeds in leaving a very pleasant impression. One of the peculiarities of the book is that there are several centres of interest, and yet there is no sense of any want of unity. Altogether the book is unique, and if the object of the writer is to show how much of instruction, and even of excitement, may be found in scenes and characters which the ordinary observer would regard as humdrum, it has been very successfully accomplished. Some of the portraits drawn here are singularly well done, and must live in the memory. Mrs. Bloy, the rector's wife, whose one thought is about the "donations," Mrs. Haverstock with her tracts on the lost tribes of Israel, Mr. Dennings with his life's burden so nobly borne, and the whole family of the Ellacombes, are admirably drawn. But the whole book is marked by an originality of conception and a finish in execution which unfortunately is not too common.

Betel-Nut Island. By JOHN T. BEIGHTON. (Religious Tract Society.) This book contains records of the author's "personal experiences and

adventures in the Eastern Tropics." Betel-Nut Island is a small island in the Straits of Malacca, "commercially and commonly called Penang." Here the writer was born, and here he spent his boyhood. The account he gives us of the island itself, its physical configuration and climate, and of its history, is full of interest, especially as he himself played a part in many of the events which he relates. A serious and critical illness, followed by his recovery and his conversion to God, form the subject of the second chapter, entitled, "A Neglected Tract," the story of the latter affording abundant encouragement to all who seek to do good by the distribution of tracts. The story of his cannibal friend who became a devout and earnest Christian is a striking evidence of the power of the grace of God to ennoble, to elevate, and to sanctify the most sinful and the most degraded specimens of humanity. "Can we," he pertinently says, "in view of such a history, believe that there is only a link missing in a common ancestor between man, even in the lowest type, and the chimpanzee or orang-utan?" In "The Rescued Orphan" we have a record of a daughter of a groom who was turned from idols to worship the living and true God, a striking example of the good that is often done by means of the Mission School, and a strong inducement to teachers to persevere in their work of faith and their labour of love. The chapter entitled, "A Good Word for the Chinaman," contains some useful and valuable information concerning the Chinese character and the Chinese religion, tending to place the Chinaman in a more favourable light than that in which most people have been accustomed to regard him. Speaking of the almsgiving of the Chinese, the writer, after pointing out that Christianity is "the parent force of the charitable institutions of the world, goes on to say, "But it ought not to be forgotten that the ancient sage, whose influence in China is paramount, taught his disciples to 'treat others according to the treatment which they themselves would desire at their hands.' It ought also to be known that year by year lectures are required by the Government to be delivered in all parts of the empire on 'Union and Concord among Kindred,' 'Concord and Agreement among Neighbours,' on 'Mutual Forbearance,' and 'Reconciling Animosities.' Is it sufficiently known that in various parts of the country stand buildings by the roadside and canal-side, erected by neighbouring philanthropists, in which supplies of tea are gratuitously provided for any traveller who may be passing by? That, on the whole, the people are contented, law-abiding, good-humoured, excessively polite, and reverential to their parents and to the aged, is no doubt generally understood; but it ought now to be quite as well known that from time immemorial systematic operations of charities like our own have been in existence. There are numerous cities in which will be found some, if not all, such charitable institutions as dispensaries, almshouses, leper-houses, asylums for the blind, and homes for foundlings. Look at one of these, 'The Hall of United Benevolence,' at Shanghai. It has existed for ages, and, I believe, still flourishes. It has in

different parts of the great city its schools for children, hospitals for the sick, homes for the aged and infirm, almshouses for widows, and asylums for foundling boys and girls, while also befriending the necessitous poor generally by providing food and clothing, distributing coffins, and taking charge of their graves. True, there are very black shadows on the bright picture which, in justice, we have drawn; but where is the nation, however virtuous and exalted, that has not its shady side, and that, too, *very* shady? If the Chinese, without Christianity, *can* be what they are, what will China be when it is Christian China? 'For brass,' says the great and good Father of all, 'I will bring gold, and for iron I will bring silver, and for wood brass, and for stone iron!'" The writer seems to have had an unusually eventful history, and met with a great variety of interesting, and sometimes exciting, adventures. His book is not a romance, though it reads like one, but a simple and plain record of incidents and facts which have come under the observation or happened in the experience. The volume is a small one, but it has an interest and value which do not always belong to larger and more pretentious works.

Protestant Missions in Pagan Lands. By REV. EDWARD STORROW. (John Snow & Co.) This is an earnest endeavour to "present in a condensed form the whole subject of Christian Missions fairly before various classes of minds, with the hope that in many it may at least be raised to a higher and truer place." There is no doubt, as Mr. Storrow says, that by many people Foreign Missions are not rightly understood, and consequently not fully appreciated, and if this book should have the effect of removing their ignorance or apathy in relation to them, it will render a good service. The writer takes a wide survey of the entire mission field, including in his account of missionary operations the work of all societies and all denominations, and seeking to do impartial justice to all true work and workers. After briefly sketching the religious condition of the world, and the moral and social condition of non-Christian races, the writer goes on to look at false religions in the light of Scripture, and to explain the philosophy of missions. This done, our author proceeds first to relate the history of missionary effort in the sixteenth, seventeenth, and eighteenth centuries, and then to trace the rise and development of modern missions. The remaining chapters of his book are devoted chiefly to a rapid survey of the entire mission field at the present time. In the closing chapter of his work, he gives some very useful practical hints as to the cultivation of the missionary spirit, to which all workers in the cause of Christ would do well to give careful heed. The book altogether is a small but valuable contribution to the literature of Christian missions, and the formidable and imposing array of facts, truths, and principles which it contains cannot but have great weight with all candid and impartial minds. It is one which should certainly be read by all who desire to possess themselves with the real

facts of the case, and to form just and accurate views of the subject as a whole.

Bible Lessons in Joshua and Judges. By REV. J. GURNEY HOARD, M.A. (J. Nisbet and Co.) This book contains fifty-two short outlines of lessons taken from the books of Joshua and Judges. The outlines are clear and striking, and, if used in the manner indicated in the preface, may prove both useful and suggestive to the diligent and thoughtful teacher.

Studies in the First Epistle of Peter. By REV. G. CYNDDELYAN JONES, D.D. (Hamilton Adams and Co.) Seventeen expository discourses. They are marked by clearness of arrangement, a good command of language, and a considerable power of spiritual insight. The book is above the average of works of its class, and bears traces both of wide reading and of careful thinking.

Bible Readings. Selected from the Pentateuch and the Book of Joshua. By REV. J. A. CROSS. Second edition. (Macmillan and Co.) This book is designed to meet a want which is felt by many parents of a book of readings from the Bible suited for children. The passages are carefully chosen, so as to give a good idea of the Bible narrative from the creation to the occupation of the Promised Land.

Non-Biblical Systems of Religion. A Symposium. (J. Nisbet and Co.) The science of comparative religion has made great strides of late years, owing partly to the researches of scholars, and partly also to our increased facilities of intercourse with foreign nations. The book before us is intended to "furnish comprehensive outlines of the chief religious systems of the world in a popular, and yet fairly accurate and scholarly way." The various branches of the subject are ably treated by different writers, some of whom are authorities in their respective departments. The effect of reading the book can only be to strengthen faith in Christianity as the one Divine religion of the world.

Teaching and Teachers; or, the Sunday School Teacher's Teaching Work, and the other Work of the Sunday School Teacher. Third edition. By DR. TRUMBULL. (Hodder and Stoughton.) Dr. Trumbull here deals with the whole subject of the Sunday School teacher's work in a thorough, not to say exhaustive, fashion. The book is a sort of vade mecum, which should be in the hands of every Sunday School teacher. If the valuable hints contained in it were only to be acted upon, the teaching given in Sunday schools would be materially improved in character and effectiveness. The chapter on "Helping Scholars to Christian Decision" is especially worthy of careful consideration, giving as it does wise counsel for the guidance of teachers in their endeavours to bring their scholars to the point of decision for Christ.

The Congregational Review.

APRIL, 1888.

CONCERNING THEATRE-GOING.

It is rather more than thirty years since Charles Kingsley wrote that remarkable essay on "Plays and Puritans," which is one of the most complete vindications of the position taken by the Puritans in their condemnation of the stage which has ever been penned, and which is all the more striking as coming from one who was not in sympathy with their theological views. Mr. Kingsley is not open to the charge either of asceticism or Philistinism. He was fully alive to the attractions of art in every form, and was certainly not under the sway of scruples which men of more robust minds might regard as over-strained or pedantic. Robustness, indeed, was one of his leading characteristics, and it was the vigour of his common sense which led him to insist so strongly upon the service which the Puritans did in their protest against the corrupting influence of the stage. Some of his general observations will come under review afterwards. At the outset, however, it is important to note his testimony as to the state of opinion when he wrote—

It seems to have escaped most persons' notice that either all England is grown very foolish, or the Puritan opinions on several matters have been justified by time. On the matter of the stage, the world has certainly come over to their way of thinking. Few educated men now think it worth while to go to see any play, and that exactly for the same reason as the Puritans put forward; and still fewer educated men think it worth while to write plays, finding that since the grosser excitements of the imagination have become forbidden themes, there is really very little to write about (Kingsley's *Essays*, ii. 184).

This represents a very different state of things from that which is suggested by the writer, quoted in the December number of *The Sword and Trowel*, who asks, "What can be expected as to spirituality in the Church when deacons are better acquainted with 'Hamlet' and Irving's actings than with the Word of God?" This is a favourite style of observation with those who care more for smartness than for truth, and cannot sacrifice an epigram, even though it should suggest a slander. An intimate acquaintance with Shakespeare, and a critical appreciation either of "Hamlet" or of Irving's actings, are not every-day attainments with Dissenting deacons, or indeed with any other class of men who are outside literary circles. But the suggestion goes further. It is that some deacons are so given to Shakespeare and the theatre, that they neglect their Bible and lower their own spirituality. Innuendoes of this character are too contemptible, even though they come from one whom Mr. Spurgeon canonizes as a "man of God;" and whose saintliness is exhibited in the charitable statement with which his letter begins—"You cannot well overstate the spiritual death and dearth which prevail in the provinces." This witness is untrue, and the words in which he whittles away the character of men who are earnestly endeavouring to do God's service—in numberless cases, in defiance of an opposition before which these "unco good" quail—are the utterances of a morbid pessimism which regards every deviation from its own ideas as a sign of spiritual degeneracy. It is not true that the churches in the "provinces" (as he is pleased to call all extra-metropolitan England, as though the country were in subjection to London) are in this miserable condition, any more than it is true that their deacons flock to see Henry Irving, or spend their leisure hours in studying the problems of "Hamlet." At the same time it must be said in passing, that it is not to be admitted, even by silence on the point, that the study of Shakespeare is an improper occupation for a Christian. This is what the sentence quoted implies, and such an idea can only be met by stern and scornful resistance. By all means let every man

be fully persuaded in his own mind. If there be any of the spirit of the Kaliph, who ordered the destruction of the great Alexandrine library, justifying his action on the plea that if the books were in harmony with the Koran they were not necessary, and if they were opposed to it they were pernicious, they must be left to their own Philistine prejudice. It is not for others to force on them a culture for which they have neither sympathy nor taste, and possibly not much capacity. What is to be resisted, at whatever cost, is the attempt to impose a like narrow and oppressive rule of ignorance upon others. A ban upon the free exercise of those intellectual faculties which God has given us in order that we may the better serve Him, and in the culture of which we find not only a recreation never more necessary than amid the strain and stress of these eager and restless times, but also an enlargement both of mind and heart, would be simply intolerable. Such retrograde action must be opposed in the interests of spiritual religion quite as much as for the sake of liberty.

Mr. Spurgeon himself has more than once insisted that Christian ministers are frequenters of the theatre, and in this fact finds one symptom of that "down grade" tendency which he imputes to churches and ministers alike. The evidence that this is to any extent common among Congregational ministers is not forthcoming. It must, however, at once be admitted that an occasional visit to the theatre on the part of some (a very small minority at the most) ministers is not so uncommon as it was some years ago. Whether it be for good or for evil, it is certain that more tolerance, both in word and action, is shown to the theatre than was the case in the last generation. When Mr. Kingsley wrote the sentences quoted above, a Dissenting minister could hardly have visited a theatre without tarnishing his reputation and probably forfeiting his position. This is not the case to-day. A minister known to be an *habitué* of the theatre would still, to say the least, be regarded with doubt and suspicion, and by a large number of Christian people with feelings stronger still. But a visit to the theatre is not looked upon as a deadly sin, the

commission of which excommunicates the offender from the congregation of the faithful ; and it is pretty safe to say that no amount of censure or denunciation is likely to revive the sentiment which this extreme view reflects. The majority even of those who do not go to the play themselves would shrink from pronouncing it sinful *per se*. They look upon the general influence of the theatre and its surroundings as deleterious ; they would regard habitual indulgence in such pleasures as fatal to all strength and nobility of Christian character, and ultimately to spiritual life altogether ; they might go so far as to hold that, seeing the dangers which lurk in it, even occasional visits are not expedient. But there they stop. They refuse to pronounce such visits criminal, or to sit in judgment upon those who hold that they may enjoy what to them is an innocent intellectual pleasure without any sacrifice of principle, and indeed with positive advantage to Christian truth, by helping to emancipate it from the swaddling clothes of mere prejudice and tradition.

“At the present time it is matter of notoriety that preachers of no mean repute defend the play-house, and do so because they have been seen there.” Not charity alone, but common fairness requires that the two clauses of this sentence be transposed. As it stands, it implies that these “preachers of no mean repute,” having been seen at a theatre, undertook to defend it. Surely the truth is rather that, having an opinion that the wholesale denunciation of the theatre was alike impolitic and unjust, they had the courage of their convictions, and went probably to see Henry Irving or some other distinguished actor. The order of sequence here is not a secondary point. In the case as it is put it seems to be insinuated that there was first a failure to comply with the law of Christ, and when that was discovered, an endeavour to defend it by argument. At all events, the radical difference in the estimate of the theatre is ignored or thrust into some subordinate place. Yet it is just this which has to be faced. Assuming the facts to be as stated, then, there are “preachers of no mean repute” who hold just as conscientiously and firmly as

those who take an extreme view on the opposite side, that the theatre, under certain conditions which they find in some of the theatres of the day, is an innocent form of much needed relaxation. Possibly some of them may go even further, and say that there are in it elements of instruction which may be valuable to all men, but specially so to those who have to deal with human nature. It is not of the slightest use to talk to such men in a dogmatic tone, or to constitute ourselves their censors and rebuke them for their spiritual decay, for they deny the premisses on which the condemnation rests. Convince them that their conception is wrong, and the liberty they claim at variance with the interest of that great work to which their life is consecrated, and they will not hesitate to make any sacrifice of personal enjoyment which may be required at their hands. But anathema must not, cannot be, the substitute for argument. Its effect is uniformly to confirm those against whom it is directed in their old belief. There is a natural resentment of the suggestion that they are allowing inclination to sway their judgment, and that a difference of opinion is a sign of unregeneracy and want of true spiritual sentiment.

But the impotence of mere denunciation and the necessity for quiet argument and persuasion become even more apparent when the probable influence of these teachers is taken into account. Their view is certainly that which is most calculated to be popular. It falls in so completely with the temper of the day, and the tastes of numbers, that it will be eagerly welcomed by a multitude who will not trouble themselves about the reasons for the action of these religious leaders, but will eagerly seize upon it as giving them warrant for an indulgence they have always desired but have been afraid to take. No doubt in this view there is a very grave responsibility resting upon the "preachers of no mean repute," and one which they cannot evade. One of the gravest perils to the spiritual life in connection with this whole matter is that many may be led to exercise a liberty which their own consciences do not justify. The apostolic warning certainly applies here, "he that doubted is condemned if

he eat," and the fear is, lest many should sweep away scruples which still linger in their own consciences by an appeal to the example of these pastors and teachers. On the latter must rest the obligation to make their own position clear and intelligible, so that those who follow them may be able to give a reason for the liberty in which they rejoice. Nothing could be more impolitic, however, on the part of those who think they are wrong than to assume all that requires to be proved, and instead of pointing out the fallacies of their reasoning to hold them up as traitors of the gospel. Those who look up to them and believe in their excellence will certainly not accept this estimate. In short, if the condemnation of theatre-going involves this unreasoning denunciation of men, who in all other respects show themselves deserving, not only of the confidence but of the respect and affection of Christian men, there can be but one issue to the controversy. Wholesale and indiscriminating censure unsustained by argument, and resting on an authority the nature of which it is not easy to define, is predestined to utter and disastrous failure.

The change, however, is sufficiently significant, it may even be that it is ominous. When Kingsley wrote he held that the Puritan view of the stage had so far prevailed that no educated man "cared to go to the play." Now it is said that men who occupy Nonconformist pulpits are prepared to defend the stage. These defences or apologies are unknown to us, and we are, therefore, somewhat in the dark in the discussion. It is probable that even those who would speak most favourably would introduce into their defence so many limitations, as materially to qualify the contention. Still, after all deductions, the fact remains that there is among Congregationalists, and even among some of their ministers a change of attitude towards theatrical amusements, and the question arises as to the reason of this. To some extent it is probably due to an improvement in the theatre itself. Whether the Puritans would have dealt with the plays and actors of to-day as Prynne did with those of his time, in that withering satire, "*Histriomastix*," which cost him so dearly, may be open to ques-

tion, but there can be no doubt as to the disgraceful nature of the dramatic representations which stirred up his righteous soul. Mr. Kingsley quotes the testimony of Ben Jonson to the same effect, and then adds—

So speaks Ben Jonson in 1605, not finding, it seems, play-writing a peaceful trade, or play-poets and play-hearers improving company. After him, we should say no farther testimony on this unpleasant matter ought to be necessary. He may have been morose, fanatical, exaggerative; but his bitter words suggest at least this dilemma. Either they are true and the play-house atmosphere (as Prynne says it was) that of Gehenna; or they are untrue, and the mere fruits of spite and envy against more successful poets. And what does that latter prove, but that the greatest poet of his age (after Shakespeare has gone), was not as much esteemed as some poets whom we know to have been more filthy than he? (*Essays* ii. 99.)

In either case the words are conclusive as to the taste of those times, and there can be no doubt that playwrights and actors pandered to its depraved fancies. Their morality was borrowed largely from Italian literature, "which exalts adultery into a virtue, seduction into a science, and revenge into a duty," and in so framing their dramas, Mr. Kingsley well says—

Certainly the playwrights put themselves between the horns of an ugly dilemma. Either the vices which they depicted were those of general English society, and of themselves also (for they lived in the very heart of town and court foppery), or else they were the vices of a foreign country, with which the English were comparatively unacquainted. In the first case, we can only say that the Stuart age in England was one which deserved purgation of the most terrible kind, and to get rid of which the severest and most abnormal measures would have been not only justifiable, but, to judge by this experience of all history, necessary; for extraordinary diseases never have been and never will be eradicated save by extraordinary medicines. In the second case, the playwrights were wantonly defiling the minds of the people, and instead of "holding up a mirror to vice" instructing frail virtue in vices which she had not learned, and fully justifying old Prynne's indignant complaints (*Essays*, p. 95).

This is a loathsome picture, and prepares us for the statement that "the golden age of the English drama was one of private immorality, public hypocrisy, ecclesiastical pedantry, and royal tyranny, and ended in the temporary downfall of

Church and Crown." The time and space given to this portraiture of the theatre of the Stuart period would not have been wasted had the only object been a vindication of the position taken by the Puritans, but it is absolutely necessary to a right decision of the question how far their example should influence their descendants to-day. Nothing could be less satisfactory than the laying down of a hard-and-fast rule against the theatre because it was condemned by these noble Puritans. They could do nothing else. Their duty to God and their country compelled them to protest, both by word and deed, against an agency which was the deadly enemy of both. They understood what some in our times seem to forget, the intimate connection between private and domestic virtue and true patriotism. They knew that profligates would never be the defenders of liberty, and as the stage incited to a profligacy which regarded man no more than it feared God, they opposed themselves to its abominations. Well does Mr. Kingsley say of this sin that :

It is not merely theologically but socially one of the very worst of sins, the parent of seven other sins—of falsehood, suspicion, hate, murder, and a whole bevy of devils. The prevalence of adultery in any country has always been a sign and a cause of social insincerity, division, and revolution ; and where a people has learnt to connive and laugh at it, and to treat it as a light thing, that people has always been careless, base, selfish, cowardly—ripe for slavery.

Pregnant words these, not to be forgotten. These Puritans understood that sensual appetite was a deadly foe to national liberty and progress, and as the theatre fostered such evil taste, as Christians and Englishmen they eschewed it themselves, and wherever they had opportunity branded it as an instrument of the devil. They were right ; but it by no means follows that all who pass this verdict upon their practice would admit that their principles would enforce a similar abstention to-day. It is mere ignorance which could lead any man to say that the stage of to-day is the same as that of the Stuart times. Even the worst theatres of our time have not sunk to the level of those which were frequented by the kings and

courtiers of this earlier period. To quote Mr. Kingsley once more : " We should not allow those plays to be acted in our own day, because we know they would produce their effects. We should call him a madman who allowed his daughters or his servants to see such representations."

The inference to be drawn is, not that the Puritans, had they lived now, would have altered their views of the theatre, but only that their action towards a drama so essentially corrupt, is not decisive as to the course which they would have adopted now. There are theatres and theatres, and that of the nineteenth century, whatever be its faults, is not that of the seventeenth. To judge it as though it were, and to invoke all the influence of our venerated ancestry for the condemnation of those who take a different view would be as useless as it certainly would be unjust. Thoughtful men are not to be imposed on thus. They must be reached by persuasion, and persuasion can only be effective when it is based on facts. Sweeping assertions and wholesale denunciations count for nothing, or, rather, they tell on the other side. They are regarded as signs of weakness, and judgment is all too hastily pronounced against the cause which has recourse to such very doubtful modes of controversy. There are those about whose piety there can be no reasonable question, who distinctly assert that they have found no moral evil in their occasional visits to the theatre, and they either resent the injustice of these accusations or ridicule them as displays of insensate bigotry.

It is necessary to treat the whole subject with more discrimination and a more careful regard to facts. There are, undoubtedly, bad theatres to-day, though it is questionable whether even the worst are open to such censures as those of Prynne. There may also be immoral plays, or plays whose tendency works for evil, not for good. About these there can be no controversy. They may not be so loathsome as those of the Stuart times, but they are equally offensive to that Christian sentiment which is at the heart of Puritanism. It matters not whether such plays belong to the seventeenth or nineteenth century,

there can be no question as to the propriety of a Christian being present at them. By all means let us put upon them the brand which they deserve. No Christian man can, for the sake of mere recreation, countenance the shameless display of absolute profligacy and vice. To him it can be no recreation, but an unrelieved offence, and to others it may be a deadly injury. About such representations there is no room for discussion. They are precluded by the principles of morality as well as religion. The stoutest champions of liberty would hardly say a word on behalf of such performances as these.

Given, therefore, a state of things, parallel to that with which the Puritans had to do, and they would follow their example. It is when we have to deal with plays in relation to which no such judgment can be pronounced that the difficulty begins. It is said there are theatres of another type, where the plays acted are selected for their intellectual power and their moral teaching, in which there is nothing to shock the most delicate susceptibilities, where the enjoyment is of the most refined character and is derived from the dramatic skill of the performance. So far as this is true it may serve to explain the change which seems to have taken place within the last thirty years. This is certainly in opposition to the view of Mr. Kingsley already quoted: "The grosser excitements of passion are forbidden, and therefore plays lose their attraction." If that were universally true, it would end the controversy. If there must be gross excitements and passion in order to constitute the pleasure of a play, then all who know anything of the battle between the flesh and spirit, who find it a hard fight, and who long for the victory of the spirit, will feel bound by every consideration of spiritual wisdom to avoid "those grosser excitements." But this is the point in dispute. Mr. Kingsley's contention is traversed by a play. It is asserted that there are theatres which are wholly free from such an imputation, and that occasional visits to them are not open to the exception taken to those of another class. Let it be granted, for the sake of argument, albeit there are state-

ments made by men of large experience in theatrical management which warrant a doubt whether the purification is as complete as represented, at least in more than one or two cases.

However that be, it is with a theatre answering to this ideal that our argument is concerned. The "if" may be a very large one, but if such a theatre, are Christians justified in occasional visits to the play, or is theatre-going in itself a sin? If it is sin, where does the sin lie? It must be kept in mind that we are discussing an ideal state of things, and whatever conclusion is reached cannot apply until that ideal is reached. Supposing, then, the play innocent, the performance equally so, and the surroundings correct and pure, where is the sin? Is it in the cultivation of the dramatic faculty? It requires some hardihood to take such a position. There are few indeed who possess it who would not cultivate it, for there are very few gifts the exercise of which is more enjoyed, both by those who employ it and those for whose entertainment it is employed. It would be hard to persuade either that there is anything wrong in the enjoyment of a taste which is certainly all but universal, even the censors of the drama being no exception to the rule. Where, then, does the sin begin? A little incident, which recently came to our knowledge, may help to show that even as to the use of this dramatic faculty the question is not so simple as at first would appear. A friend writes, saying that he had an actress in his congregation, who was on the stage when she was converted. He said not a word to her about her profession, did not even ask her to abandon it, but waited to see how the new religious life would affect her action. Of her own free will, and of course at great sacrifice, she abandoned a calling which she enjoyed, in which she had been successful, and by which she lived. The reason she gave was that in order to act well she must identify herself during whole hours and even days with the character she was personating, and when that character was an ignoble and debasing one, that then the mere attempt to identify herself with it was an injury and detriment to her own

character. That is an argument which ought to have weight. It may not be decisive, but at least it shows that the objections to the stage are not so feeble as is sometimes supposed. There must be bad characters if there is to be a theatre, and the effect on a sensitive moral nature of the study necessary to personate them effectively cannot be left out of account.

But it is not necessary to pronounce theatre-going as absolute sin, to be placed in the same category as intemperance or falsehood. We are content to rest the case upon somewhat lower grounds. Suppose it is not a sin, and that there is no moral quality calling for condemnation in it, then the question comes, being lawful, is it expedient? Our own answer is unequivocal. We have no doubt in our mind, but emphatically say "no," absolutely inexpedient, and inexpedient in a very high degree, and a degree which will be enhanced the more we recognize the unselfish character of the religion we profess. The reasons for this conclusion must be stated in a subsequent paper.

THE GOSPEL OF ST. JOHN. INTRODUCTION AND EXPOSITION BY REV. H. R. REYNOLDS, D.D.*

We can readily imagine that the announcement of a new and elaborate commentary upon the Fourth Gospel will not, in many minds, raise the hope that it sheds any new light upon the greatest problems of New Testament criticism, or contributes much that is valuable to the store of knowledge already accumulated upon this subject. Should any such reader open Dr. Reynolds' volume, he will be very agreeably surprised. He will find that the book is a most valuable contribution to Nonconformist scholarship; that

* *The Pulpit Commentary*. The Gospel of John. Introduction and Exposition by Rev. H. R. REYNOLDS, D.D.; Homiletics by Rev. Prof. T. CROSKERY, D.D.; and Homilies by various authors. Vol. I. (Kegan Paul, Trench and Co.)

it reveals a wide acquaintance with, and generous tolerance for, the destructive criticism that has been applied in recent years to John's Gospel; that, at the same time, it gives a complete answer to the multiform and ever varying objections of the masters in this school, by presenting a clear, powerful, and strikingly-put argument for the genuineness and authenticity of the Gospel as the work of the "disciple whom Jesus loved."

A position capable of sound defence is, that with the text of the Gospel before him in all its wondrous simplicity and profundity, and with the commentaries of Westcott and Godet at hand, the Christian minister needs little else in the way of help, either to enable him to grasp the full meaning of the text or to prepare for pulpit duties. But a careful examination of Dr. Reynolds' Introduction and Exposition will most probably lead those who hold this view, even somewhat against their first expectations, to the conviction that his work deserves to stand side by side with the others. The scholarly insight and rich suggestiveness of the great Church of England divine, the transparent clearness and wide sweep of thought shown by the famed French Professor, are ably supplemented by the ripe thought and extensive reading of the Principal of Cheshunt College. Behind this exposition of St. John stands twenty-five years of hard exegetical study and an encyclopædic acquaintance with the vast literature of the subject. It is but natural that this Review should rejoice in so notable a contribution to the literature of Congregationalism.

At the outset it is needful to state that Dr. Reynolds' work is unfortunately published in what is known as "The Pulpit Commentary," and, consequently, is bound up with a considerable mass of "Homiletics" and "Homilies by various writers." This, from the scholarly point of view, is undoubtedly a great drawback. Students who desire to possess the work of Dr. Reynolds have to purchase with it a mass of material which they do not want. Most "homilies by various writers" are crutches that do those who lean upon them more harm than good; and to append elaborate "homiletics" to a commentary of this class, while it may make

the book more popular among the wide class of clergymen and ministers who are not given to thinking for themselves, seems little short of a misfortune. It is to be hoped, therefore, that, just as Westcott's commentary, after its first issue in the "Speaker's Commentary," was issued in separate form at an early date, so the work of Dr. Reynolds may be published by itself in a compact volume which the student can place by the side of his Godet and Westcott.

The work is divided into two parts, the Introduction and Exposition. It is a portly octavo volume, and although, because of facts indicated above, it extends to 560 pages, the Exposition extends only to the end of the eighth chapter, and a second volume will be needed to complete the work.

First, then, a word or two on the Introduction. This extends to 161 closely-printed pages, and very completely covers all aspects of the great subject. Its length is due, in some measure, to Dr. Reynolds' literary style. This is more rhetorical a great deal than, for example, Meyer's; but, at the same time, one rejoices in the compensation that it is much more interesting. In fact, this Introduction can be *read* as well as studied. By this we mean, that a man who has never even heard of half the writers quoted, who would be sadly at fault if asked to translate at sight any one of the quotations in the original from the fathers of the second century, but who does wish to know what can be said for or against the Johannine authorship in a way that can be easily grasped by an average intelligence, will find that he can follow and appreciate the greater part of Dr. Reynolds' argument with interest and profit, by reason of the graces of literary style and apt illustration which it so abundantly possesses.

And, on the other hand, the student recognizes a freshness and a power in the way in which old positions are defended, and new incursions made into the territory of those who have long and unsuccessfully been trying to persuade the world to believe in a greater miracle than any recorded in the New Testament, viz., that some time in the second century—nobody agrees with his neighbour exactly when—"a great unknown" evolved this Gospel out of his

own consciousness, and did so with the intention of depicting a Jesus of Nazareth antagonistic to the Saviour described in the Synoptic Gospels.

The object of this article is to convey some notion of the scope and importance of the new commentary rather than to enter upon any minute criticism of its various departments. Hence, we shall quote some extracts from the Introduction as illustrations of the fresh and convincing way in which the author deals with the different departments of his great undertaking.

It is notorious that many scholars have refused to believe that the Apocalypse and the Gospel came from the same brain and heart. And if the special and unique conditions of the case are left out of sight, it does seem a difficult faith to entertain. Superficial or theory-weighted writers sometimes take it as quite a settled fact that John did not write the Gospel. The whole position is thus aptly described by Dr. Reynolds in his "Preliminary Remarks":

If it were true that John listened to the heart of Jesus, and heard the pulsations of eternal love, looked also into the unseen and saw the visions of God, theoretical difficulties vanish. Concede the facts as they stand, and there is no psychological or historical problem awaiting our anxious solution. But, on the other hand, if, as many modern critics tell us, the supernatural be incredible; if the Incarnation be a delusion; if inspiration and the vision of unseen things be unthinkable; if Christ did not raise Lazarus from the dead, nor offer the Intercessory Prayer, but was only supposed to have done so; if the Transfiguration were a dream, and the Agony in the Garden a nightmare; if the Syrian sun still looks on the unknown grave of the Crucified; if no new commencement of our humanity began on that Easter morning; if the entire story of the Resurrection, of Pentecost, and Patmos be pure fiction of even pious minds; then I am free to confess the literary problem is most perplexing. If the Fourth Gospel be a theological romance, or a poetical prose drama of a philosophical mind intent on pressing certain conclusions on a hostile school of thought; if the Epistles are ecclesiastical treatises, and are arranged to produce some carefully-calculated results entirely different from their *prima facie* significance; and if the Apocalypse be a rhetorical manifesto, a political cryptogram, a poem of one who deliberately chose this method of presenting his ideas;—then the critics may be right. . . . Let us, for the sake of argument, suppose, however, that the Christ of the Synoptic Gospels is an objective reality, and that the fisherman

John (a near relative of Jesus) was one of His earliest disciples; that he *did* come into the closest intimacy with his Master, saw His greatest signs of power, His deepest humiliation, His tragic death; that John was one of the witnesses of His resurrection; that he saw his Master assume a new humanity, the same, yet not the same, and, in that supernal vesture of His Divine Majesty, ascend into the heavens, and vanish in the light. Let us suppose that this reticent but yet passionately-loving man became from that moment profoundly impressed with the belief that the Divine Spirit which was in His Lord came forth from heaven, and, by its mighty working, did produce a new and sacred fellowship which, as the months and years rolled on, became the most notable fact to him, and was obviously bidding fair to move, to change, to revolutionize, the whole world. If this were so, there is no difficulty in the supposition that He who had shone upon the dazzled eyes of the disciples with a glory surpassing that of the sun should, at some subsequent epoch in the apostle's life, when the new society had been suffering from grievous failure and cruel persecution, have favoured him with veritable assurances that his Master was indeed the "Prince of the Kings of the Earth," the "Lamb in the midst of the throne," the human but Divine Lord of all men, and the Consummator of the Kingdom of God. On that supposition it is clear that a series of Divine and awful communications *might* be made to him; that these would be the symbolic clothing of great principles of providential rule, by which the old theocracy would merge eventually into a heavenly and eternal rule over all the kingdoms of men, over all forces visible and invisible; and definitely reveal, to him at least, the Eternal Now into which He calls all souls that believe His Word and have life through His Name.

We have given this lengthy extract because it brings into sharp contrast the differences of the two great schools of criticism, and because it presents a conspectus of Dr. Reynolds' purpose. He shows that the acceptance of the facts as historical is the key to all these problems, and that, great as is the learning, marvellous the ingenuity, supple and varied the inventive power displayed by the Tübingen critics and their recent followers, they miss the mark by their *a priori* assumption that the facts *cannot* have been as they are stated. Shutting their eyes to the true light, they wander amid an arid waste of speculation, and their highest achievement is to take from sin-stained, weary, and sorrowful hearts the perfect humanity and the Divine authority of Him who cried, "Lazarus, come forth!" and

who said, "Come unto Me, all ye that labour, and I will give you rest."

The Introduction goes minutely into all the external and internal evidence in support of the truth of the words, deeds, and nature ascribed to Jesus in the Fourth Gospel. The many references to all the best literature on the subject make it a storehouse of information for those who wish to study deeply one of the most fascinating and important subjects of Biblical criticism.

The aspect of the question so prominently put forward in these days by many who deny the genuineness of the Gospel, viz., the use made by the writer of ideas, phrases, and conceptions derived from Philo and the Alexandrine School, is very ably handled by Dr. Reynolds. Any one who has wandered in these by-paths knows how bewildering the vocabulary is apt to become, and how exceedingly hazy the thoughts supposed to underlie the phrases appear. It is helpful to read the clear argument of this part of the Introduction. Notwithstanding the fact that the student meets such words as "deanthropomorphize," and such phrases as "the Logos gazing on archetypal patterns," such a summary as the following is clear to every careful reader—

The entire method in which the Fourth Evangelist treats the Old Testament differs from that of Philo. St. John is not struggling to eviscerate the Bible histories of their healthy anthropomorphism. He is not translating the language of ancient history into the terms of Platonic philosophy. Moses, Jacob, and Abraham were to him historic men. The well of Jacob, the temple of Solomon, the rite of circumcision, were referred to as well-known things, without any mythic or mystic significance. The ancient Word was searched for true rather than recondite meanings. The two writers differ *toto cœlo* in the attitude they severally sustain towards the Old Testament. Their conceptions of the supreme God differ profoundly. Philo exaggerated the abstraction of Plato or Aristotle, and emphasized the most subtle and transcendent expressions of the Old Testament in order to adumbrate the indefinable and shadow forth the eternal. To pass from his hyperbolic expressions—which are akin to Hindu pantheism or modern idealism—into the vocabulary and atmosphere of the Fourth Gospel, a new world is entered. If the writer were a

pupil of Philo, he was a very audacious one, and profited very little by his master's teaching. The Johannine teaching of the "Father" explodes the whole Philonian metaphysics.

The chief *omissions* of St. John's Gospel are admirably handled by Dr. Reynolds, and he meets in a very convincing way the arguments based upon these against John's authorship. He treats in considerable detail the absence of any full account of the Temptation, the Transfiguration, the Institution of the Lord's Supper, the Agony in the Garden, and the Ascension. He shows that the omission is more *apparent* than real, and that the writer was most manifestly acquainted with all these great facts. He clinches his arguments on the absence of the Transfiguration thus :—

The unity of the Christ of the synoptists and the Christ of the fourth evangelist is apparent enough. The omission by the latter of this event is justified by his obvious enlargement of all the ideas of the Transfiguration, viz., the inherent fulness of being, power, and grace of the Lord Jesus Christ; His at-homeness in heaven; the desire of the Christ that by any means and by full revelation of Himself His disciples should see the essential Divineness of His life. Prejudice has been excited against the author by this method of his proof of the greatest glories of his Lord; but the reflection that the disciple looked back through the vista of years upon the events and teachings of Christ, is more than explanation of his choice. The doctrine of John renders the recorded fact of the Transfiguration comprehensible.

In fact these very omissions strengthen the argument for the genuineness of the book. What forger, however subtle and able, could have ventured upon the omission of scenes in which St. John was so prominent a figure as the Transfiguration and the Lord's Supper?

Many of those who reject the Johannine authorship of the Gospel admit that the writer wished his readers to believe him to be John, the son of Zebedee. Dr. Reynolds goes fully into the question of the correspondence between the John of the Synoptists and of the Fourth Gospel. This whole section is full of interest, and we cannot refrain from quoting one extract, because it shows how baseless one is of the popular misconceptions of the day.

Nothing can be less true, even judging from the Fourth Gospel itself and the First Epistle, than the popular representation of the apostle's character, which attributes to him a spurious and effeminate softness, or a love which had no power to condemn, in severe and burning, and even thunderous word, that disloyalty and lack of appreciation of his Lord with which he was confronted. So abundantly does the Fourth Gospel set itself to unfold the love of God in Christ Jesus and His work, that our eyes are dazzled by the light, and are not sufficiently alive to the dark shadows and terrible denunciations with which the Gospel positively abounds. In no portion of the New Testament is so formidable a representation made of the wrath of God against sin, or so severe a condemnation of the hatred of the world against Christ and His Church. The contrast between light and darkness is one of the themes of the prologue. In the language of our Lord to Nicodemus the awful judgment developing upon unbelief is set forth. . . . Only in the Fourth Gospel do we read of "the resurrection of condemnation"; and we find the traitor characterized as a "devil." It is the Fourth Gospel which reports Christ's own words, "Ye shall seek Me, and shall not find me: and where I am, there ye cannot come"; and which represents our Lord saying, "Ye are from beneath: I am from above"; "If ye believe not that I am He, ye shall die in your sins"; "Ye are of your father, the devil."

Passages like these show how consistent the Fourth Gospel is with what might be expected from such a man as John is represented in the Synoptic Gospels. Such a quotation as that just given is also helpful in tending to show how utterly unscriptural is some of the popular current teaching on the New Testament descriptions of Jesus Christ. Even on the question of eternal punishment some of the most terrible words are those which fell from the lips of Him who also said, "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep."

One of the freshest and most convincing sections is that based upon a very careful analysis of the *language* put into the lips of our Lord by the author of this book. The reader shares Dr. Reynolds' regret that the somewhat elaborate tables prepared by his former student, the Rev. W. H. Beckett, of Stebbing, could not be printed in full. These tables, room being found for only the first of four, show (a) that more than 145 words are put in the lips of our Lord, but never used by the Evangelist himself, and of these *fourteen* are peculiar to John, and thirty-eight in the

synoptists are used *only in quotation of our Lord's words*; (b) the dominance of a certain phraseology in our Lord's words is contrasted with John's *narrative* and his *Epistles*; (c) phrases in this Gospel peculiar to Christ's utterances, e.g., *ἐγὼ εἰμι ὁ* thirteen times; (d) a list of five hundred words used in the Gospel when not giving Christ's words, but those of others, or the author's reflections, or his ordinary narrative. The style of these is quite distinct from that of the numerous passages in which our Saviour's language is reproduced. This cannot be accident, but is a subtle and very powerful argument for "the existence of the distinct nucleus of historic and reported speech."

No less than twenty pages are given to the consideration of the question whether the same man can be author of both the Apocalypse and the Gospel. In dealing with the marked difference of style and expression between the two, with the object of showing how lapse of time, or difference of mental and spiritual conditions, may account for the seeming contrasts in language and arrangement, Dr. Reynolds thus illustrates his point:

The style, the artistic touch, the musical taste, the handwriting of a man of fifty, will often materially differ from those which have become natural to him when between eighty and ninety years of age. However great the contrasts between the styles and diction of two compositions, an interval of forty years in the life of an author, passed under new conditions, and a profoundly different purpose in view, will almost account for any amount of change. Let the early and latest productions of Thomas Carlyle be compared, and the diversity is unspeakably great, although there may yet remain in *both* subtle marks of identity, akin to those which link the two Johannine books. Milton's "Comus" and "Paradise Regained," Dr. Watts' "Lyric on the Giving of the Law" and his "Moral Songs," Burke's "Essay on the Sublime and Beautiful" and his "Reflections on the French Revolution," or his "Speech at Bristol," present remarkable contrasts of contour, of vocabulary, of sentence-structure, and the like. . . . Whichever view may be taken of the date of the Apocalypse, the contrasts of style are not so great as to destroy the identity of authorship. The hypothesis of an interval of many years between them may make the problem easier of solution. The hypothesis of the twofold state of mind may also account for a nearer juxtaposition in time. The entire phenomena of prophetic vision and

ecstasy will account for the adoption of the dialect more familiar in earlier years, when phrases were minted in the vocabulary of Palestine, and enriched by the abundant prophetic and apocryphal literature which circulated among the people.

Such then is the character of this latest Introduction to the Fourth Gospel. It is eminently readable; it is scrupulously fair to those whose views it controverts; it is very wide in range, covering the whole field of knowledge and controversy; it is a storehouse on the vast literature of the topics with which it deals; and last, but not least, from the point of view of this article, it is one of the most notable additions to Nonconformist scholarship. On this latter ground alone it deserves a wide circulation among the readers of this Review; but a still surer and stronger reason why it should be read and studied is its many-sided excellencies.

If anything could allure the student, the higher type of general reader, and possibly even those who sustain their mental life mainly by the newspaper and "light literature," it would be the closing paragraph of the Introduction:

Whensoever and by whomsoever "the spiritual Gospel" was produced, it is a veritable prodigy of thought and suggestion, and it involves conceptions of the Divine, and possibilities of the human, that are ineffably sublime. Its simplicity invites attention, its depth bewilders. "A great water" is it, where an infant can wade, and where the mightiest craft can float, do business, and ride at anchor. Its metaphysic bridges the chasm between thought and reality. The spiritual becomes the eternal. The philosophy of the union of the human to the Divine has never been conceived with such practical force and astounding realism. All this would be true if it be only the dream of some divine of the second century, more profound than Plato, more terrible than Æschylus, more sympathetic than Pascal, more mystic than Boehme, more self-annihilating than Buddha, and of one albeit who has left no name behind him. But if the book be what it professes to be, the record of a positive experience, a selection and arrangement of the memories of the disciple whom Jesus loved, then, without any question or exaggeration, it is the most inestimably precious fragment of all recorded history. This is the deep conviction the Gospel has inspired in successive ages, and this conclusion is forced upon many of us by a candid perusal of all that has been written with the view of shattering it.

The difficulties connected with the text of St. John's Gospel are not so numerous or so serious as in some other parts of the New Testament. Those that do arise are very fairly and exhaustively treated. We may refer to such passages as the reading *μονογενὴς θεός* instead of *ὁ μονογενὴς υἱός* in i. 18; the interpolation in v. 3, 4; and the famous passage, vii. 53—viii. 11, to which Dr. Reynolds devotes no less than eight columns. In every case the arguments *pro* and *con* the reading of the *Textus Receptus* are given fully and fairly, with an evident desire to reap the ripe fruit of the latest and best critical research.

A closing word on the Exposition. Here again no detailed examination is possible. Perhaps when the second volume appears more may be said on this department of the work. It must suffice now to say that it displays all Dr. Reynolds' well-known sympathetic insight into Scripture, and his power of imparting strong spiritual impulse. If any one wishes to test the accuracy of this view let him study, under Dr. Reynolds' guidance, the marvellous fourth and sixth and eighth chapters of the Gospel. As a good illustration of the Exposition we may refer to i. 9, which is translated "the veritable Light which illumines every man was coming (ever coming) into the world," and on which Dr. Reynolds remarks:

No man is left without some direct communication of light from the Father of lights. That light may be quenched, the eye of the soul may be blinded, the folly of the world may obscure it as a cloud disperses the rays of the sun; but a fundamental fact remains—the veritable Light illumines every man. Then it is further declared that this Light was ever coming into the world. At one time He came in judgment, and at another time in mercy; now by world-wide convulsions, then by the fall of empires; again by the sense of need, of guilt, of peril; by the bond of promise which often broke in beauty on the retreating storm-cloud; by the mighty working of conscience; by the sense given to men of their Divine relationships and their dearness to God—by all these experiences *He has ever been coming and He cometh still*. Ever since the coming in the flesh and the subsequent cessation of that manifestation, He has ever been coming in the grace of the Holy Spirit, in all the mission of the Comforter, in the fall of the theocratic system and city, in the great persecutions and deliver-

ances, the chastisements and reformations, the judgments and revivals of His church. The cry, "He is coming," was the language of the noblest of heathen philosophies; "He is coming," is the burden of the Old Testament; "He is coming again," is the great under-song of the Church to the end of time. "Even so, come, Lord Jesus."

We cannot close without one other word from the Exposition. It is based upon i. 16, "grace for grace."

The grace replaced by grace means that every grace received is a capacity for higher blessedness. Thus Christian humility is the condition of Divine uplifting; the knowledge that leads to love is the condition of that higher gnosis that is born of love. The faith that accepts mercy blossoms into the joy that is unspeakable and full of glory. Reconciliation with God becomes itself transformed into active communion with Him; all union with Christ becomes the har-binger of full identification with Him, "He in us and we in Him." This is the great principle of the Divine kingdom: "To him that hath shall be given."

Comments like these flow naturally from the mind and heart of Dr. Reynolds, who, for over a generation, has nobly served the Church of Christ in this land, and inspired with his own enthusiasm a brave band of Cheshunt-trained missionaries now toiling in all quarters of the globe; and who, in this volume has added another labour of the highest value to the long list already accomplished.

ROYAL COMMISSION ON EDUCATION.

EXTRACTS FROM EVIDENCE OF PATRICK CUMIN, ESQ., SECRETARY TO THE EDUCATION DEPARTMENT.

SUPPLY OF SCHOOLS.

58,946. Is there any other portion of the evidence produced before us to which you wish to call our attention, or upon which you wish to say anything?—The only point that I should like to mention is that there has been a misapprehension about this celebrated question in which his Eminence is interested, as to the power of a school board to refuse, as it is supposed, to admit a denominational

school, and that the Department do not exercise an independent judgment as to the admission of a denominational school. Now that is an entire misapprehension, and I should like once more to explain how it stands. Where you have a school board set up, that school board has the right, as we understand the law, to supply any deficiency of accommodation; and if it does supply that deficiency of accommodation, then we cannot say that there is a deficiency. But if the school board (after the original deficiency has been supplied by them) refuses or neglects to supply what we consider a deficiency, then we say to any denominational school—"The school board do not seem inclined to do it; we do not see the use of forcing them, and if you are ready, and everybody is agreeable, we have not the slightest objection to your supplying the deficiency." But supposing that the deficiency is supplied, and there is no deficiency, then we go even a step further. Supposing that there are 100 Roman Catholics, and that there is ample public school accommodation for every child in the parish, still we say to the board—"If for any reason—that, for example, it would facilitate the enforcement of the bylaws—you think there is a real advantage in another school being admitted, we have no objection." Adhering to the strict letter of the law, no doubt we might say—"When a deficiency is absolutely supplied, or where the school board say that they are prepared to supply any amount required, we really cannot say there is a deficiency." For instance, in London, supposing that there is a complete supply of public school accommodation, and that the Catholics asked us, "Will you admit us to the grant?" we send to the London School Board and say: "We do not know that there is any deficiency of accommodation, but if you have no objection we have no objection, and we will give the grant." It is not the school board that has a right, or that we admit to have a right, to determine the question; it rests entirely with the Department. But the principles upon which the Department act are that if there is an actual deficiency then after the original deficiency is supplied they recognize and accept the denominational

accommodation; and even beyond that, if there is no actual deficiency, still, if the school board say that for certain purposes they would like to have an additional school recognized, and the school board do not object, then we also give a grant.

58,947. Then it comes to this: that if the school board choose to supply the deficiency themselves in the first instance you will not interfere on behalf of the denominational school?—No, that we consider we are precluded from.

58,948. Then, again, supposing that there is no deficiency at all, and that the denominations want to put their school in that particular place, you first of all take the opinion of the school board whether they will allow it or not?—First of all we take the opinion of the inspector as to whether there is a deficiency.

58,949. I am assuming that that is all settled. Then you say to the school board, "Have you any objection to a fresh school being placed there?" and if they have no objection you raise none, but if they object you think that is conclusive?—Yes. What we have said sometimes has been this—Supposing that there is no deficiency in a place at all, and supposing that a Catholic school is set up in a vigorous Nonconformist parish, we first of all say, "Well, there is no deficiency here, but at the same time if the school board do not object we shall not." We send to the school board, and they say, "Yes, we object vehemently; we will not have it." "Very well," we say, "there are fifty Catholic children; are you prepared to enforce the bylaws against those fifty children?" If they reply, "No," we say, "Very well, then we shall admit the Catholic school to the annual grant. You must take one position or the other. If you will not compel these children to go to school you are neglecting your duty; but if you insist upon these children going to a public elementary school and you succeed in emptying that Catholic school, then of course there is no deficiency at all, and we agree with the school board." That has occurred. We have asked the school board the question, "Here are a hundred Catholic children,

what are you going to do? Are you going to force them to go to your school?" If they reply, "Certainly not; we are a great deal too liberal for that," we say, "Very well, then the new school will have an annual grant."

INSPECTION.

58,950. If those are all the points that you wish to touch upon, I desire to ask you one or two other questions?—I should like to say that I think it would be a great improvement if we could have a general inspector of music for the whole country, and a general inspector of cookery for the whole country.

58,951. With regard to your own office, do you think that it would do at all to set up in each county a county authority for educational purposes, which should be subject, of course, to your own office as the central authority, but which should have a great deal of liberty in managing the schools, and to which authority you yourselves would pay the grants?—That, I think, is something of Lord Lingen's view, in which, if any change is to be made, I should concur. What I mean is this. This tremendous detail of looking into every school in the country I maintain to be too cumbrous. It was all very well when education was a small affair, but now that it has become national, it seems to me that the system is too detailed. If a change is to be made it must be considerable, and I should wait for the establishment of a county board. Then I should have as part of that county board an educational committee. I am now excluding the boroughs; I am dealing with the country outside the boroughs.

58,952. You exclude the large boroughs at all events?—Any borough; I exclude boroughs entirely. You set up this county board, elected as Parliament may determine. Then I should say: "Now I will pay you, the committee, so much money; I will retain, of course, the power to compel you to put up a sufficient number of schools for the county. That is a right which should be retained in the central department. Then I shall leave to you the

distribution of that money " (which I might venture to add must be a good deal smaller than the amount now distributed), "and one of the conditions that I should make would be this, that you must raise quite as much money locally as you get from the central department. If you get £1 from us you must raise £1." But the money would be distributed by this local board.

58,953. Between board schools and voluntary schools?—Then when you come to the board schools and the voluntary schools, I should abolish the 14th section; that is to say, I would allow a county board to pay to any public elementary school, I do not care whether it is the most rigid denominational school or not. I should say: "It matters nothing to the central government as to the denomination of the school, the local people are entitled to distribute this money to any efficient school they like."

58,954. What guarantee would you take that the teaching in those schools was sufficient?—As to that I should agree very much with Lord Lingen. As for the examination in the standards—in the element of reading, writing, and arithmetic, I should have the schools examined by persons corresponding to our assistants. But then I should have our superior inspectors, not, indeed, to examine every school, but to go down and examine just here and there any school he liked. Then I should divide the schools into classes, "inefficient," "good," and "excellent"; and I should say: "If a report from a county comes in that a certain number of schools are not up to the mark I shall deduct, not from individual schools, but 5s. or 10s. out of the grant to the county board next year, and I will make them raise out of the local rate enough to carry on the school."

58,955. That is to say, you would deduct the money from the amount to be paid to the county authority?—Quite so; but I would not go into the details of each school.

58,956. How would you treat the boroughs?—I should treat them exactly as if they were counties. I should say to a borough: "You are a unit of administration," on the

ground that I do not suppose that any municipality would submit to be mixed up with the county. Of course in Lancashire and the north, where the towns are very numerous, the amount of the country parts would be very small. There might be some difficulty about that. There is, however, this possibility: Supposing that you had a county board, which was rather what I should call narrow-minded, and that they refused to give any rate money to a certain number of denominational schools, in that case, if they were existing institutions, and had a sort of vested interest, I should direct the inspector to go and examine them, and I should pay them the same amount of grant as they would have got out of the local fund.

58,957. Do you not think that, so far as the boroughs are concerned, there would be this danger, that the borough authorities, the town councils, being in so many places elected on purely political grounds, would not be so well suited for dealing with educational questions?—But I should keep the boards in the towns.

58,958. But there are towns without school boards; in those cases would you hand the schools over to the municipal authorities?—No, I should hand them over to school boards.

58,959. I thought you were going to treat the boroughs exactly the same as the counties, and to hand the education in them over to the municipal authorities?—I think I should have a board in each town. What your lordship says is perfectly true; you might, no doubt, get into a considerable amount of difficulty. The school board are very often different people altogether from the town council, and I should prefer to have a board.

58,960. Because if you handed it over to the town council it might so happen that it was a purely political question on one side or the other?—No doubt.

58,961. What do you say about taking away a great proportion of your own central authority as a political office, and establishing a central board something on the plan of the Irish National Board?—I do not quite see the difference.

58,962. They are not under the political authority?—I do not see that they are more so than the Education Department is.

58,963. They do not change with a change of Government?—They do not change in theory; they are very independent.

58,964. But they are freer than you are in England, are they not; at all events they think they are?—They do. I do not know anything that is managed in more detail than the Irish system, or with more regard to sectarian questions.

58,965. Then you would not like to see the same kind of board established in England?—I have never thought of it, but I have always considered that if you could diminish (which I cannot see is possible) the political influence which no doubt exists now it would be a great thing. But, of course, as between England and Ireland it is a totally different thing. In Ireland almost the whole money in support of the schools comes from the State, and is distributed by the State to the different schools. But in England the locality and the parents contribute very largely to the support of the schools. Therefore, there is no analogy or resemblance whatever between the Irish system and the English system.

58,966. In your opinion such a system would not answer in England?—I think it would not.

58,967. Is there any modification that you would like to see made in your office at all, either in the constitution of it, or in any other way?—As your lordship is aware, that question is now before Sir Matthew Ridley's Commission, and there is a very elaborate paper being sent in, stating the actual condition of things, but I do not think that I could suggest any change. I see sometimes a suggestion made that it would be a good thing to have an inspector as assistant secretary. I entirely differ from that, for this simple reason. An inspector as an adviser is most useful, and indeed absolutely necessary, but he must be an acting inspector. If you took him away for a week or fortnight he would be of much less use, because he would import the

experience that he had a fortnight ago, and he would no doubt carry a great deal more weight against the men who are now brought into contact day after day with schools. What I consider of the utmost importance is that all the details, as to examination and inspection, ought to be done in consultation with the acting inspectors; but to bring in an inspector and make him an assistant secretary, or to give him any authority in that way, would seem to me to be a mistake. The difficulties that we have in the office are much more difficulties to be solved by persons of legal training than questions for educational experts.

58,968. Then you think you would spoil a good inspector and make a very bad assistant secretary?—I have no doubt of it.

FREE EDUCATION.

58,969. (*Earl of Harrowby*)—With regard to the free school question, you said, I think, that you would allow school boards to make any or all of their schools free?—Yes, I think so.

58,970. You would still prevent their setting up any unnecessary schools?—Certainly.

58,971. How do you think that the turning of all these schools into free schools would affect the existing voluntary schools?—I do not myself believe that a free school is such a very attractive thing. I am assuming that you are not to set up a free school, and then to say that so-and-so is to go there, and that so-and-so is not to go there. I should say to a body that set up free schools, and free schools only: "Remember what you have done; you have abolished the privilege which has hitherto been enjoyed of parents selecting the particular school that they want their children to go to." The inevitable effect would be that whereas now the parents choose their own school, and choose the associates for their children, that choice would be *ipso facto* destroyed; and I venture to think that there is not a single borough in England that would establish absolutely free schools. A great many might

establish a free school here and there, but they would not establish free schools and nothing else throughout the whole town. For instance, I do not think there can be the least doubt that a great many towns would resent very much the stopping of what are called higher board schools. I mean places like Bradford, Manchester, Brighton, and the like. They would say: "We may have a free school here and there, but we are going to continue our nine-penny school;" or the Monnow Road people would say: "We want our sixpenny school still." Of course your lordship knows that there have been cases where there have been cheap schools established, and where the paying school has been emptied; but the children have all come back in a short time.

58,972. And the demand for very cheap schools has been comparatively a very small one?—I do not know as to that; I think the penny and twopenny school is very common.

58,973. In certain parts of large towns?—Yes, and in the country too.

NOTES ON MR. CUMIN'S EVIDENCE.

(A) GENERAL.

In the course of the inquiry before the Royal Commission, a very grave charge was brought against the Department by the clergy and other friends of denominational schools, that an undue preference was given to School Boards in providing new or additional school accommodation. Mr. Cumin had maintained, in his earlier evidence, that the Board was, in the first instance, the legal and responsible authority to which the Department looked, and which they held bound to supply the deficiency. This, he asserted again and again, was the official and fair interpretation of Section 18 of the Act of 1870; and we think his opinion is correct. Strenuous efforts were made by various members of the Royal Commission, as also by their chosen experts and witnesses, to show that the Department had gone beyond their powers, and had departed from the spirit, if not the letter, of the Act, and that Mr. Forster,

who was its author, and therefore best able to interpret its meaning, never intended to give the supremacy, or even a preference so decided, to School Boards in meeting deficiency of school accommodation ; that he regarded them only as supplementary to, and rivals on a perfect equality with, denominationalists in the educational race.

Mr. Cumin, though still adhering to his interpretation of Section 18 in the Act, now comes forward to modify slightly, or qualify in some respects, his previous replies, and to show, more especially in the case of the Catholics, that the Department had not always and uniformly supported the School Boards in competing with the churches in supplying additional accommodation, but had been very considerate of the claims and consciences of religious bodies.

Frequent attempts were made in the course of the inquiry to make it appear that the Boards had been generally favoured throughout the country, to the great detriment of voluntary schools. But very few cases indeed could be brought forward to sustain this charge, and none could be properly substantiated. The Catholics mentioned a notorious case in Swansea, and the clerical questioners brought forward the case of a so-called Church school in London West, near to Willesden. Whereas multitudes of cases of the converse kind have been mentioned and proved, in which School Boards have been prevented from being formed, or, when established, have been hindered in their work by undue preference being given by the Department to denominational schools, especially those of the Episcopal Church.

For many years, and through successive governments, up to 1870, the State bestowed nearly all its pecuniary favours upon Church or National Schools—whilst the pure voluntaries were prohibited by conscientious convictions from accepting Government money to teach religion (as was then required)—and by an iniquitous and gratuitous period of grace granted by Mr. Forster to the denominationalists after the Act of 1870 was passed, in which they were assisted by building grants. The ground was so largely

covered with schools of the clerical and exclusive type, that in the great majority of rural districts, and even in large towns, there was no room for Nonconformist or unsectarian schools. Nay, more, in several cases where there were two schools, the unsectarian school was closed by the State, at the instigation of local clergy or on recommendation of clerical inspector, to strengthen and perpetuate the existence of the stronger and more domineering sectarian rival. Over and over again when Nonconformists as such, or as advocates of a broad School Board policy, have attempted to build or hire a school for undenominational education, they have been prevented by the Department, which has listened to the cry of the clergy, and persisted in holding that if sufficient accommodation was provided in existing schools, however rigidly denominational, the children of Nonconformists and Secularists must be compelled to attend them. The public representatives of the rate-payers elected on School Boards have been prevented repeatedly from doing for themselves and at their own expense what Roman Catholics or Churchmen have been freely permitted to do, to please the party cry of one hundred or fifty of their adherents.

(B) ROMAN CATHOLICS.

We feel considerable difficulty in regard to the Catholics; we are not certain whether it may not be expedient, or even necessary in the interests of peace, to grant them privileges to which, as a matter of right, they are not entitled.

They are so exclusively and implicitly under the power of their priests, and these again are so earnestly and conscientiously convinced that there is no Church but theirs, and that no child of their fold is safe even in a day school, unless it be under Catholic instruction and management, that it seems almost necessary they should have a school for themselves, wherever they have sufficient numbers in a district to warrant it, and to give them a fair share of the government grant. But in no case would we consent to apportion local compulsory rates to Catholic or any other denomina-

tional schools. Mr. Cumin thinks the Government should permit, say one hundred, or even fifty, Catholics to build or open a new school of their own for elementary education, and to receive grants, "*though there is already ample public school accommodation for every child in the parish.*" Because, he says, the Board, or other local authority, might have scruples, even serious difficulty, in carrying out the Compulsory Clause, in compelling Catholic children to attend a Church, Wesleyan or Board School, though, of course, they are all guarded by the Conscience Clause.

What we complain of is, that such extreme delicacy and consideration are manifested by the Department for the scruples of Roman Catholics (or rather of Catholic *priests*, for in many instances the children attend, with great pleasure and profit, Board Schools, till their parents are reluctantly obliged to remove them, rather than submit to the priestly ban), and that so little respect is paid to the conscientious convictions of Nonconformists and other advocates of unsectarian education.

Here is the gross inconsistency of the Catholic party (and, in some degree, the same remark applies to the Church party), that these Denominationalists of the most rigid type maintain that the *Conscience Clause in their schools is sufficient protection for our children, although everything in the instruction, staff, and management is poisoned and tainted with the errors of their Church system; but that, in the Board School, where the management, staff, and instruction are wholly free from any denominational bias, religious or anti-religious, the Conscience Clause is no protection at all for their peculiarly tender and precious children!* If one hundred or fifty Catholics get up a case and make a complaint, Mr. Cumin would favourably entertain it, even press the School Board to think kindly of it, and act generously towards them. But if one thousand Nonconformists or ten thousand free citizens, represented by a freely chosen School Board, present a much stronger case, and wish to build or enlarge a school of a purely popular and unsectarian character, the Department will frown upon them scornfully, and tell them that there are

empty spaces in the Catholic and Church schools, and they must send their children to them, and that they will not be permitted to have another school till these vacant places are occupied. In other words, one hundred Catholics, for their own purely party ends, are to have special privileges and have grants to assist them to open small, exclusive schools, while there is ample room for their children in public schools; but a School Board, representing fifty to eighty thousand inhabitants, is not permitted to build schools at the expense of the ratepayers who elected them, so long as there are places vacant in rigidly denominational schools, however badly staffed and inefficient in many ways they may be. The general public is treated with less consideration than a few bigots who insist on having their peculiar religious tenets taught at the national expense.

What makes this preference—given by the State officials and policy to the Roman Catholics and the Church of England over School Boards—more galling and vexatious to us, is that the parties who are least favourable to religious liberty and altogether opposed to religious equality, claim and receive from the State special privileges, under the plea of religious liberty, whilst Protestant Dissenters, who in theory and practice are earnest advocates of religious liberty everywhere and for all parties, are not treated even with common fairness.

It is most amusing to observe how the Catholic witnesses before the Commissioners, whilst loud in demand for religious liberty for themselves (they speak of voluntary schools as the shelter of religious liberty, see 9,590) are very careful to avoid committing themselves to the principle of religious liberty as a righteous one in general. As an illustration of how they fenced and struggled against any attempt to get them either to admit or deny the principle of religious liberty we would refer our readers to Mr. Lyulph Stanley's examination of S. W. Allies, Esq., Secretary and Treasurer to the Catholic Poor Schools Committee (vol. i. p. 356-361).

9,648. Do you lay down the proposition that for the State to show

any preference to any religious principle is unjust? *I would rather not deal with principles of that kind.*

9,649. Then would you withdraw your statement about there being any case of injustice? No, not at all. *You erect our state of things into a principle. I hesitate to assent to any general principle like that, unless it is necessary; I do not see that it is necessary.*

9,651. Then is it your proposition that it is unjust, and therefore immoral, for the State to show any preference for any religious opinions? I have never affirmed anything of the kind, because *I think it is quite right for the State to show such a preference.*

9,686. Apart from your general objections to the principle of Board Schools you said that the principle of religious equality is settled in England? It ought to be.

9,687. You mean that the *principle of religious equality is a sound principle? Not at all. Heaven forbid. I am a Christian, and I do not think so at all.*

9,688. I took it down as your major proposition, in order to justify the conclusion that Roman Catholic schools are to be treated on an equality? No, I stated a very different thing: I said that, looking at the condition of England, religious equality is the only thing that we can go upon without fighting each other.

9,689. Then you do not make any claim on the ground of religious equality? I am speaking as an English citizen, without regard to my own religious opinions: *but, as a Christian, I am as exclusive as one can possibly be.*

It is unnecessary to give further evidence, as Mr. Allies is simply obliged to confess what is the well-known opinion of all true Catholics.

Nevertheless, though they do not hold—except in abhorrence—the principle of religious equality or even liberty, and though they would not grant to Protestants and Secularists, in countries where they are in power, the same liberty which they freely enjoy in this Protestant country (Mr. Allies says: “We are more favourably treated in England than in most other countries, and the Government of England is ten times as equitable as the actual Government of France or the Government of Italy”), we should be almost prepared to show special indulgence to their convictions and their claims, so long as the present unsatisfactory system of State support to denominational teaching is continued.

Catholic schools are, in some respects, not so objectionable

to Nonconformists as Church schools, because the former are built and used almost exclusively in self-defence and to educate their own children. The Catholic priests do not oppose the claims of Nonconformists and School Boards to build schools, and do not attempt to get the whole juvenile population under their control in the matter of education, as is too commonly the case with the English clergy. Then again, the doctrine and habits (not to speak of the nationality) of the Catholics, as a whole, are so different from those of Protestant Dissenters, that very few indeed of our children would be disposed to enter their schools ; whereas it is no uncommon thing for them to attend Church schools, as a matter of convenience and necessity, and even to learn their obnoxious catechisms ; the parents being, alas, too indifferent or too cowardly to claim exemption under the Conscience Clause.

(C.) HOW SCHOOL BOARDS ARE TREATED BY THE DEPARTMENT
AND INSPECTORS.

If denominationalists openly and loudly allege that they are not treated fairly in the matter of new and enlarged schools, we are prepared, not only to affirm, but to prove that there are, on the other hand, some cases in which School Boards in populous districts have been unjustly treated by the Department and by inspectors having strong Conservative views or Church prejudices.

Mr. Cumin is very careful to assert that the final authority in regard to the supply of schools is not the School Board : "*it rests entirely with the Department*" ; but he adds : "*we take the opinion of the Inspector.*" That is, the Department which is largely under the direction of the political party which is in power at the time, and the district inspector, who may have strong ecclesiastical bias and many personal friends among the local clergy, can override the deliberate and unbiassed judgment of the rate-payers and their chosen representatives.

Take the case of Bromsgrove, referred to in the evidence of Mr. Brodie, H.M.'s Inspector (vol. iii. p. 651). From the fact that his leading examination was conducted by

Canon Gregory, as well as from the whole tone of his answers, we infer he was called in the interests of the National Church. He had "*never heard of a case of violation of conscience!*" [Nearly thirty years an inspector, and yet never heard of a case.] Whereas Mr. Fitch, another inspector of large experience, had "*heard a great many complaints from very trustworthy people*" (57,799). He further affirms, with no sufficient proof: "*Board schools are all tending rapidly to become middle class schools*"! (58,772). "*The voluntary schools, falling as they do into the hands of clergymen, are well managed*"! (58,797). Being challenged to produce a case in support of his contention, that faith has not always been kept with voluntary schools, and that Board Schools have been established where there was no necessity, he mentions Bromsgrove as "*a flagrant case.*"

58,924. "A school was going to be established. *This school would have been established if the Department had not stopped it. It was extremely difficult to stop it.* That was a case where there was an absolute breach of faith with the Bromsgrove National School. In 1870 that school was very much enlarged on the *condition that there should be no Board Schools built near it or close by it.* When I came down, some time after I had been in Worcester, I had this school under me, which had been very much enlarged, and the proposition was made by the then Bromsgrove School Board to build a school for a very large number of children, and to pay £800 for this large site; they carried it by a majority of one [in party divisions and contests the majority is seldom more than one], but there was an indignation meeting, and they [of course, the clerical party] wrote to the Department, and *the thing was referred to me.* I went over the place, and saw every alley of it, and *I thought it would be a great breach of faith that they should build it in this spot. . . . I pointed it out, and the whole thing was stopped.*"

So far from this being "a flagrant case" on his side, it is rather a case in which we strongly suspect sectarian prejudice was allowed to triumph over public interests. Finally, when challenged by Mr. L. Stanley [who, we may remark, has done very good service for Liberal views on the Commission]:

"Could you give me a case, within your knowledge, in which School

Boards have been unnecessarily multiplied. *I cannot give you one in my own district*" (58,925). In a subsequent answer he is obliged to admit he "*cannot remember a case in any other district!*"

Our space does not permit of further quotations, but we need only refer to the evidence of Dr. Bruce (vol. iii. p. 58, 59) as to the serious grievances of which the Huddersfield School Board complained in the early period of its history, to show that party prejudice has frequently opposed and frustrated a popular unsectarian policy. Although Huddersfield is a stronghold of Nonconformity and Liberalism, the Church party, working through the Department and inspector, did their utmost to prevent the erection of the one solitary school for children above seven years of age which the Board proposed to build in the central portion of the borough. And had it not been for the personal favour and advocacy of the people's rights by the Marquis of Ripon, then President of the Council, and formerly M.P. for Huddersfield, nearly every child in the town would have been compelled to attend some one of the Church schools. That the Board were right has been shown that when, in spite of official and clerical opposition, that school was built larger than was originally intended, it proved too small to accommodate all the children who applied for admission, and has since been enlarged. The Church schools, which the Board had no wish to injure, were also better attended, and soon after required enlargement. A more flagrant case was that of Hillhouse, a populous suburb of Huddersfield, where there was a first-rate school, of the British type, taught in the Congregational school. It was overcrowded, and the Board, which had taken it over, wished to build close to it a new school. The Department, guided again by the inspector, and urged on by petitions from the local clergy and friends, actually refused for a considerable time, proposed to close that school altogether, and to force all the children into three Church schools in that neighbourhood, not allowing a single school for unsectarian teaching. When, ultimately, by a change of Government, the Board obtained permission to build a large school, it was very soon

filled, and overcrowded. Again the Department refused to allow the Board either to enlarge their buildings or to hire the Congregational school for a time for the overflow; the surplus children must first fill up the vacant spaces in the Church schools, though fitted up in an inferior style, and objectionable on religious grounds. If this could happen in a large Liberal constituency like Huddersfield, what must have happened in many smaller towns and rural districts where the Church is in the ascendency. Of late years the Board has had no reason to complain; the inspectors have been most able and impartial men, and the Department has not only assisted the Board and yielded to its requests, but has held it up as a model to other Boards for the quality of their schools, and the high standard both of the work and results.

THE ENTHUSIAST.

A STUDY OF MODERN LIFE.

CHAPTER VI.

THE announcement that Burdett would give a public lecture on the "National Church," at once created a flutter of excitement, and stirred up no little controversy in Melmerby. It was long since there had been any agitation of the subject, and while the eager spirits on both sides welcomed the prospect of the coming fray, the older men, who saw all the possibilities which it involved, looked on with unconcealed aversion. Ernest Baring was among the former, while his Principal, as might be expected, belonged to the latter. Both on political and social, to say nothing of religious grounds, Winder had long deprecated ecclesiastical agitation. He was a subscriber to the Liberation Society, and a strong advocate of its principles; but he preferred that the struggle for them should be carried on elsewhere, and not in his own town. He was a local leader of the Liberal party, and feared that its supremacy in the town, which he had worked diligently to secure,

would be imperilled by the raising of a question which was certain to divide what was a compact body. Ernest regarded such policy as feeble temporizing, and if he had given full utterance to his views, as positively immoral. He had nothing in him of the temper of an Opportunist, and was only too well disposed to throw all considerations of expediency to the winds. Young as he was, perhaps because he was so young, he would have been quite ready himself to take an active part in the formation of a Non-conformist Association in the town, for the distinct purpose of carrying on a work of propagandism. He had been restrained by regard for the opinions of his friend; but he had conversed with young men of a kindred temper, and was eagerly waiting the opportunity for action. Mr. Burdett's move was regarded by him as a challenge which Nonconformists could not decline without infidelity to their principles, and he was extremely surprised to find Mr. Winder dissenting from this view.

"Let him alone," said the elder man, with the characteristic contempt of men in responsible positions for the effervescence of unauthorized zeal; "he will do harm only to himself and his own cause. The rector disapproves his action and will not support it, and all the leading Churchmen are of the same view."

"True," replied Ernest; "but they will say nothing in condemnation of his insolent attacks and egregious misrepresentations of us and our principles. I have read reports of his addresses elsewhere, and they have been stuffed full of libels and abuse."

"All the better for us," interrupted Winder, "for no one will believe them, and his case will collapse of its own weakness."

"That might be if the appeal were to intelligent men; but I can never get out of my head Carlyle's saying: 'Thirty millions of people, mostly fools!'"

"Stop, stop! if you take to quoting Carlyle's wild anathemas I am done."

"But is it not true? Are not fools in a large preponderance, and quite as much in what are called respectable

circles as among those who are supposed to be ignorant because they are poor? We cannot afford to leave them out of account. Think, for example, only of all the gossiping tea-parties in the place where Burdett's words will be quoted, his silly stories and jokes repeated, his malignant libels accepted as facts."

"Well, and what then? Are we the worse for their evil opinions, or is the Church really any stronger for the prejudice and bigotry which is thus fostered?"

"Perhaps not; but we are waging a conflict on behalf of great truths, and we surely cannot sit down while they are thus misrepresented and dishonoured, and all kinds of prejudice stirred up against them."

"Believe me," said Winder, with great emphasis and earnestness, "the evil is not so serious as you imagine. Men like Burdett are a weakness, not a strength; and though their highly-coloured representations and fiery appeals intensify the passion and bigotry of those who, if truth be told, need no such stimulus, the impression they produce on the better class of their own supporters, and still more on the wider circle outside, is anything but favourable to their cause. We can safely afford to leave such advocates to 'stew in their own juice.'"

"I do not accept your view; but even if it were true I should still say that duty to our principles should lead us to seize such an opportunity of placing them before the people. They need to be more frequently presented, and more strongly enforced. Our own people do not properly understand or rightly value them."

"Yes, that may be; but we must find proper seasons for doing it."

"But when," exclaimed Ernest, with some vehemence and impatience, "when are the proper seasons if this be not one? Of course testimony means controversy, and controversy is always unpopular; but it is always through controversy that great truths have won their way to general acceptance. We have not a liberty which has not been won by fighting, and we, like our fathers, can only enter into the kingdom by tribulation."

"Quite true," said Winder; "but surely this is very tall talk for such a small matter as Mr. Burdett's lecture."

So the conversation closed for the time. Ernest went away chilled by this encounter with one from whom he had hoped so much; but not the less resolved to obey the dictates of his own more enthusiastic loyalty. There were, of course, many Dissenters in the town who sympathized with them, and were ready enough to foster his impatience, not to say disgust with the caution of his chief. Winder was not a favourite with the more ardent spirits of his own party. They admired his ability, they were proud of the position his leadership had given them, but they fretted under the restraints which his guidance imposed upon them. Even he could not have prevented a display of hostile feeling on the part of the Dissenters who felt that a challenge had been flung down to them and who were eager to take it up. It was a case in which the leaders on both sides wished for peace, but the fiery zeal of a hot-headed partizan forced on a conflict.

The large public hall at Melmerby, which was capable of holding twelve hundred people (with the usual tendency to exaggeration on such points it was reputed to accommodate two thousand), was densely crowded on the occasion of Mr. Burdett's lecture. The excitement which an event of this kind will produce in a small town like Melmerby can hardly be understood by the dwellers in some Metropolitan suburb, whom nothing short of an explosion of dynamite would rouse from their ordinary apathy to such a display of interest. They have so many subjects to interest, that it is all but impossible to awaken strong feeling on any one, and they are only too prone to suspect the sanity or the sincerity of those who exhibit greater earnestness. Let it be granted to the lotos-eaters who abound in these regions that there was something approaching to absurdity in the stir which Mr. Burdett had been able to produce. There was so little in the man himself to interest or affect intelligent men, that the marvel was how Churchmen could accept such a champion or Dissenters trouble themselves about his ad-

vocacy, especially as on both sides there was a strong suspicion that had he not been a failure among Nonconformists he would never have discovered those virtues of the Establishment about which he was now so eloquent. But in such communities there is a keener feeling about the points of difference, and so a controversy such as Mr. Burdett had provoked is entered into with more zest and passion.

On both sides unfortunately there are to be found men corresponding to the description of the rowdies at Thessalonica, "certain vile fellows of the rabble" who are eager for any fray, and others who ought to know better who either use them or, at all events, do not sufficiently discountenance their violence. It is by this element chiefly that confusion and agitation are fostered on these occasions. It is the scandal of our public life, and prevents that calm discussion of political and ecclesiastical questions which is so necessary for the formation of intelligent public opinion. From the moment that this class of partizans interfere, clamour takes the place of argument, and victory inclines to the most noisy or the most unscrupulous. The kind of action taken by Mr. Burdett had stimulated the activity of these hangers-on of the Church and Tory party, led on by two or three men of a higher social position, but hardly of a nobler type intellectually or morally. They were determined to convert the lecture into a demonstration on behalf of that beloved Church for which the majority of them showed their loyal attachment by a constant absence from its services and persistent contempt of its teachings. Their boastings provoked, as was to be anticipated, a spirit of resistance on the other side, and in consequence Mr. Burdett had a large and excitable audience in which was a considerable sprinkling of Dissenters, and those not of the more moderate and peaceful class. The lecture was of a vulgar and violent type. It was the deliverance of a man who was smarting under the disappointments of his Dissenting career, and who distilled into his speech the accumulated vexations and bitterness of many years. Of the higher aspects of the

questions which he had undertaken to treat, Burdett did not seem to have a glimpse. It seemed as though in his view the controversy was only a battle between the Established Church and Dissent, in which the victory would be to the most unscrupulous. His business simply was to glorify the one and revile the other. The latter was the more congenial part of his task, for he hated his old church far more than he loved that of his adoption. In truth, his friends in the Establishment had not shown the appreciation of his merits for which he had fondly hoped, and which, in justice to him be it said, he was justified in expecting from their conduct to him in the unregenerate days of his Nonconformity. At his heart the worm of discontent was gnawing, but while this only made him somewhat tame in his praises of the Establishment it did not lessen his animosity to Dissent, and in truth served rather to intensify it. Hence his lecture was one angry tirade which had not even the poor merit of novelty. Attacks of this kind are always the same. They are more or less violent according to the idiosyncrasy of the speaker, but the staple material of which they are made up never varies. At one time Mr. Angell James and "my lord deacon" were prominent features in these harangues, but of late they have fallen into the background, and the points on which most stress is laid are the subjection of Dissenters to the law of the land, and (since Mr. Spurgeon has supplied them with a new and taking argument) their disloyalty to the gospel of Christ. These allegations are put forth in every variety of tone—sometimes with unctuous expressions of regret, at others with all the hardness of fierce partizanship which forgets that after all there is a faith common to both parties, and any weakening of which must ultimately be disastrous to both.

Mr. Burdett was, to say the least, not of the milder and more forbearing type. A man who has conscientiously abandoned a set of opinions and forsaken the associates of years might be expected to remember the time when they had an attraction for him, and to acknowledge that his old friends have, at all events, some reason for the position

which they hold. But Burdett had not a touch of this feeling. His one thought was how most effectually to injure his former allies, and he addressed himself to this task with a passionate vehemence and an utter disregard of justice which speedily succeeded in arousing the angry feelings of the Dissenting part of his audience. They were content to listen in silence, broken only by occasional laughter or mocking cries of "question," "question," so long as he confined himself to denunciations of the schism of which they were guilty; but when he went on to attacks upon Free Churches, sneers at their ministers for subjection to their deacons, and their deacons for purse-proud ignorance and vulgarity, sweeping accusations against their theology and their patriotism, the feeling became more excited and the interruptions more frequent and more noisy. As always happens, the hostile demonstrations on one side provoked counterblasts from the other, and the voice of the speaker was lost in the tumult which his ill-judged diatribes had aroused.

The climax was reached when, at the close of a peculiarly irritating passage, Burdett shrieked out at the top of his voice that Dissent was Atheism—neither better nor worse. For a moment or two the hall was a scene of confusion wild enough to recall the memory of the tumult in the theatre at Ephesus. The chairman, who was but ill qualified to conduct the proceedings of a meeting, even had they been of an orderly character, looked on in hopeless impotence at the angry and surging mass before him. At length, in the midst of the excitement, Ernest was seen forcing his way to the front of the platform, and with expressive gestures, appealing to the noisy multitude. He had been sitting with a few friends just underneath the speaker, and listening with as much patience as he was able to command. Had it been possible he would have repressed the angry ejaculations, and still more the noisy interruptions of his Dissenting friends. His policy would have been to allow the lecturer the freest and fullest scope, assured that he would effectually defeat his own purpose. But the vulgar abuse to which Mr. Burdett condescended was so irritating, that this calm

endurance was impossible for men whose feelings were already wound up to a high pitch by the defiant temper of Burdett and his friends. Ernest himself became gradually infected by the prevalent excitement, and when the speaker violated both truth and courtesy by hurling this accusation of Atheism against Dissent he could no longer restrain himself; and after taking counsel with two or three young friends of spirit like his own, he resolved to enter a protest against this shameless injustice. Keeping closely together they succeeded by dint of strenuous effort in getting on the platform, and at length forced their way to the front. Fortunately for himself, Ernest was gifted with a very powerful voice, and as its clear notes were heard ringing out in the midst of the din, they compelled attention by the very courage which the speaker manifested. "Friends," shouted Ernest, "have we forgotten that whether we are Churchmen or Dissenters we are not only brother Englishmen, but fellow Christians who worship the one God?" But he was not allowed to proceed any further. At this point, a rough man, evidently well primed, who had been a kind of Coryphæus for the Tory rowdies all through the evening, bellowed "Bradlaugh, Bradlaugh." Instantly, as though by concert, one vociferous shout of "Bradlaugh" rang forth from a large proportion of the assembly. Such a demonstration was all that was necessary to call forth all Ernest's strength. Instead of quailing before this hostile manifestation, it only kindled in him more resolution and courage.

Some men would have been daunted by the howling mob, others would have been provoked to passionate retort, Ernest was only made the more calm and determined. For a moment he stood with folded arms, apparently impassive and unmoved. But taking advantage of a slight and temporary lull in the tempest, he once more essayed to make himself heard, but only to be met by interruptions even more noisy than before, and passing on now to menaces of personal violence. Cries of "Turn him out, turn him out," came from every quarter, and, indeed, on whatever side he looked there was some one to be seen

shaking a fist fiercely in his face, with an expression on the countenance which told only too truly of the furious passion that was at work within. It would, of course, have been vain to appeal to the chair, for Ernest had no claim to his interference. His only right to be heard was that supreme right of self-defence which is apt to override all mere prudential considerations and formal enactments. The meeting was Mr. Burdett's, and Ernest was an interloper. But he had had to listen to a calumnious insult wantonly offered to himself and his fellow-religionists, and he claimed the right to meet it with a denial as public as the accusation. The law of public meeting might be against him, but he felt that the justice which is above all statutes was on his side.

Close by him stood Burdett, fretting and fuming, yet satisfied with the storm which he had evoked, but was wholly unable to direct or control. An evil smile played upon his countenance, and he made no effort to hide the contempt with which he regarded the young man who had so impudently, as he considered, crossed his path. "A mere whipper-snapper, a teacher fellow at Winder's school," he called him, in recounting the incidents of the evening to his familiars, "who fancied that he could brow-beat me." Brow-beating Burdett would certainly not have been an easy task, so long as he felt that he had the majority of a great meeting on his side. He was essentially a bully, and his lecture had been conceived in the bullying spirit; but, like all bullies, he was a coward at heart, and had they stood more on an equality so far as the number of their supporters was concerned, he would have been very slow to encounter so daring a champion as Ernest evidently was. But here he was on his own ground, and could afford to make a show of courage which he certainly did not feel. To show the white feather now would be to lose his position altogether, and as he was secure of hearty support, he had no inclination to do so. Instead, therefore, of endeavouring to secure Ernest a hearing, he resolved to pursue the opposite course. It was only necessary for him to remain passive in order to insure a continuance of the clamour against which the young man would be unable to contend. The leaders of

the disturbance understood quite well what they had to do, and they could not be accused of any remissness in doing it. They roared, they gesticulated, they bellowed, and as the daring Nonconformist, with a spirit worthy of his ancestors, persisted in defying them, a well-understood signal was given, and a rush made on the platform with the view of getting rid of this inconvenient and obstinate opponent. But even then Ernest was not easily got rid of. He struggled hard against the rough hands which were laid upon him; it required no slight exercise of force to remove him, and when at length he was driven into the street, his clothes bore abundant evidence of the severity of the struggle through which he had passed. The utter want of chivalry on the part of the "gentlemen," including several clergymen, who were on the platform, was one of the most painful circumstances of the case. Burdett was not ashamed to receive the congratulations of his friends on his success, and, when the incident was over, resumed his lecture, seasoning its fiery denunciation with truculent abuse of the impudent young man who had dared to assert that Churchmen and Dissenters worshipped the same God.

But Ernest's troubles did not end with his ejection from the meeting. As Mr. Winder had urged that the lecturer and his lecture should be treated with contemptuous silence, he was not likely to regard his young colleague's action with any favour. He said little when Ernest, in a talk over their after-supper cigar, gave him an account of the proceedings of the evening, but that little was sufficient to indicate his displeasure. He saw, however, that the young man's blood was up, and he regarded him with too much kindness to increase the irritation which he necessarily felt. Not the less was the incident itself extremely displeasing to him. He was quite as angry with the clerical libeller of Dissent as Ernest himself, but he would not have expressed his indignation in such fashion, and was extremely mortified that one so identified with his establishment should have so far forgotten himself as to have stooped to such an unseemly strife. This feeling was certainly not abated by the comments of some of his Church friends whom he met on

the following days. Baring's escapade, as it was called, became a nine days' wonder of the place, and furnished a topic of gossip for all the male and female gossips of Melmerby. As it passed from lip to lip, it was magnified and distorted, after the fashion in such cases, until the original facts could hardly have been recognized in the caricature of them in the received version. It was all repeated to Winder in its worst form, and with comments which wounded him sorely at a very sensitive point. With all his Liberalism, he had an immense regard for the good opinion of his Tory friends, especially those who plumed themselves on belonging to the upper classes. He was jealous of the reputation of the school, and was extremely annoyed that it should have been compromised by what appeared to him not only want of judgment, but extremely bad taste and violence of temper on Ernest's part. He resolved, therefore, to take the first opportunity of remonstrating with his subordinate assistant. The occasion presented itself as they were talking together a few days after the occurrence.

"I fear, Baring," he said, turning the subject somewhat abruptly to the subject, "that you allowed feeling to get the better of you the other evening. I wish you had never gone near the wretched lecture, or that if you would go you had kept the peace."

"Could you have kept it? I am younger, and, of course, more easily roused; but I doubt whether even you could have been silent when that renegade was pouring out his stream of vulgar insolence, unrelieved even by a play of wit or a touch of sarcasm. The only marvel with me is how I was able to keep silence so long."

"Well, you made up for it when you gave yourself freedom at last. It would seem that you were not very mild in your tone, or measured in your language, when you did speak."

"Oh! I see you have been reading the report in *The Courier*. It is not fair to judge me by the over-drawn and highly-coloured representations which its reporter has given. The plain fact is, that I was not able to get out more than

a sentence. Very possibly there might be an apparent touch of indignation about it, for I must confess I was indignant. How could I be otherwise, when I heard that renegade, who owes all that he is to Dissent, standing up to brand Dissent as Atheism ?”

“Just as I feared. You lost your temper——”

“Excuse me,” said Ernest, interrupting, and speaking now with some warmth ; “I was collected and calm as you are at this moment. I should scarcely have expected you to adopt the unworthy accusations of a Tory rag, and on its authority condemn me. It is true that when Burdett’s rowdies got hold of me, and used violence to expel me from the hall, my temper did get the better of me. Would you have accepted such treatment in quietness, and meekly have turned the other cheek to the smiter ?”

“Well, well,” said Winder, who saw that he had made a mistake in adopting a tone so distinctly hostile, and even censorious, and who could not altogether deny the justice of Ernest’s remarks ; “you had a good deal of provocation. But was it worth while to be angry ? Burdett is not worth powder and shot. Renegades seldom are, and certainly he is no exception to the rule. The animus of his attack is thoroughly understood, and his tirades make not the faintest impression upon those whose opinion is of any value at all.”

“That may or may not be,” said Ernest ; “but, unfortunately, the masses whose judgment we estimate so lightly have their own influence, of which our more intelligent opponents are ready enough to avail themselves, even while deprecating the injustice of their censures. Of course no one with a grain of fairness in his nature seriously believes that there is any sympathy between Dissent and Atheism ; but for all that there are not a few even of those who must know better, who are not ashamed to use the lie for their own party purposes.”

“You are altogether too thin-skinned, my young friend. Of course in times of heated controversy and excitement such as we have sometimes to pass through, especially during a fiercely-contested election, bitter words are said

on both sides. They are quite indefensible, and would not be repeated in cold blood ; but it is of no use to construe them too literally, and on them to found grave charges against men who have no malice in their hearts, and who have hardly calculated the effect of their own hasty words."

"I do not see how this tells upon Burdett. There is no controversy except that which he has himself stirred up, and this foul charge which he has hurled against Dissent with all the passionate fury of an apostate is perfectly gratuitous. But I do not agree with you even as to the general question. The reckless statements continually made in political and ecclesiastical controversies are as mischievous as they are unjustifiable. They degrade our public life, and, bad as they are when the issue is of a merely political character, they become infinitely worse when religious principles and systems are the matters in dispute. The false statement that Dissent and Atheism are the same is not only a foul libel, but it is a positive encouragement to the cause of unbelief. It weakens the religious influence of our ministers and churches."

"Again, I say, you take too serious a view. Men who are of only moderate intelligence are far too sensible to be imposed upon thus."

"Excuse me," interrupted Ernest ; "do you really think so? How many people, from whom much better things ought to have been expected, have greedily taken up the slanders which have been propagated about Mr. Gladstone? There are numbers of very worthy people, especially among the members of the old Evangelical school, who believe that our great leader is a Jesuit in disguise, while others, who care nothing about Popery or Jesuitism, will tell with the gravest seriousness the most absurd and incredible stories as to the failing powers of one whose intellectual versatility and strength are nothing short of a marvel. I have been assured that he is altogether past his power by men who, if they used all the brain they have, and multiplied it ten times, would be unable to approach even to an estimate of his extraordinary power. They are repeating

the gossip of society, which they implicitly believe. The responsible leaders laugh in their sleeves at a credulity which is little short of insanity, but they profit largely by it for them to stamp it with the reprobation it deserves."

"In that I am at one with you," said Winder. "But the cases are hardly parallel. Attacks on persons are easier because the men are not personally known. Dissent is known. Our friend and pastor was in the town long before Burdett came, has a wider circle of friends, is more esteemed even by churchmen, is on more friendly terms with the Archdeacon than his own colleague will ever be. Do you suppose any one would believe that he has any leanings to Atheism? Or take myself. Would they send their children to my school if they had even the faintest suspicion of such tendencies in me?"

"True; and yet such charges make an impression, and leave some evil effects behind them. They are not believed, but they are regarded as describing, though possibly in an exaggerated form, the evil tendencies at work among Dissenters. Our principles compel us to contend for justice to all, and that is what the advocates of sectarian ascendancy cannot understand. The men who would deal fairly with Romanists must have some sympathy with Rome. They who give unbelievers the civil rights they claim for themselves, must at heart be unbelievers. That is the reasoning, and in the extraordinary ignorance about Dissent which prevails among Churchmen, the strange conclusion is accepted more widely than Dissenters think. At least I cannot be silent when I hear such calumnies."

This conversation did nothing to lessen the estrangement between the two men, indeed it helped rather to increase it. Winder could not fail to admit to himself that his young colleague was in the right, but that did not dispose him to regard his conduct more favourably. He smarted under Burdett's attacks, or rather under the tacit support which they received from the better men of the party, as much as Ernest did, but it was not convenient for him to engage in the controversy, and he was angry with him for raising it. As for Ernest, he was only confirmed in an idea which

he had for some time entertained, that the worst enemies of Dissent were prosperous and well-to-do Dissenters. He judged harshly, but it was the fault of an intensely earnest spirit. The two men gradually drew apart from each other, and at the end of the term Ernest ended his connection with the school, and resolved to try his fortune in journalism.

THE "EXTRA-CHRISTIAN" HABIT OF MIND.*

IN an address to the Cambridge (England) Young Men's Christian Society, delivered March 24, 1870, on Descartes' "Discourse touching the method of using one's reason rightly and of seeking Scientific Truth," Professor Huxley used the following language:—

When you did me the honour to ask me to deliver this address, I confess I was perplexed what topic to select. For you are emphatically and distinctly a *Christian* body; while science and philosophy, within the range of which lie all the topics on which I could venture to speak, are neither Christian, nor un-Christian, but are extra-Christian, and have a world of their own, which, to use language which will be very familiar to your ears just now, is not only "unsectarian," but is altogether "secular." The arguments which I have put before you to-night, for example, are not inconsistent, so far as I know, with any form of theology. After much consideration, I thought that I might be most useful to you if I attempted to give you some vision of this extra-Christian world, as it appears to a person who lives a good deal in it, and if I tried to show you by what methods the dwellers try to distinguish truth from falsehood, in regard to some of the deepest and most difficult problems that beset humanity, "in order to be clear about their actions, and to walk surefootedly in this life," as Descartes says.

We have always thought this the clearest and most discriminating, as it is certainly the most just, of all the statements which attempt to define the attitude of a large class of men of specialized work toward Christianity. Much injustice is done many of this class by ignoring or wrongly estimating the *temper* of their minds. They are

* From *The Andover Review*.

not aggressive in their thinking. They pursue their investigations without theological bias as without theological interest. They are not Christian, neither are they un-Christian, in the sense of anti-Christian. They are, as Professor Huxley says, extra-Christian in the range, and, we may add, in the method, of their thought. To say this of them designates them more carefully than to say of them that they are agnostic. Agnosticism implies thought upon the subject in respect to which the agnostic position is taken. It is the well-considered conclusion to which the mind arrives after its investigations or reasonings.

But the extra-Christian habit of mind, which comes through continuous thinking in an extra-Christian world, while it is to be carefully discriminated from any mental habit which is hostile to Christianity, has nevertheless its serious consequences. The most serious effect is upon the thinker himself. The mind borrows from the world in which it thinks and upon which it impresses its thought. Action and reaction are equal. The world which furnishes the subjects of thought prescribes the energies of the mind which are to be called into activity, developing some to the possible neglect or suppression of others. The long disuse of certain powers of the mind may lead to incapacity for their use. The same person may thus afford the most striking contrasts in the action of his mind, here wise, far-reaching, logical, and conclusive; there unintelligent, illogical, scant, and feeble. In some respects an extra-Christian world is a narrower and more narrowing field of thought than an anti-Christian world. It may be better for the intellect to oppose the interpretation of certain historic facts and principles than to ignore these facts and principles. Here, of course, lies the great danger of a purely scientific culture. The mind under the exclusive activity of some of its powers may form positive distastes which mark the decline of those powers which are uncultivated. The loss, we are to remember, is of intellectual enjoyments and attainments and convictions, not necessarily of the moral sense. Religion is chiefly concerned with the habit of mind as affecting the apprehension of its

truths. If religion exists as a decisive fact in those who live in an extra-Christian world, it is because it is relegated to the feelings, where it survives without the support of the intellect.

No one, within the range of our reading, has given more direct or candid testimony to the mental effect of a complete absorption in the subjects of scientific culture than Mr. Darwin in his *Autobiography*. What can be more ingenuous than the following account of the decline, through disuse, of some of the finer qualities of the imagination :

I have said that in one respect my mind has changed during the last twenty or thirty years. Up to the age of thirty, or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge, and Shelley, gave me great pleasure, and even as a school-boy I took intense delight in Shakespeare, especially in the historical plays. I have also said that formerly pictures gave me considerable, and music very great, delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull, that it nauseated me. I have also almost lost my taste for pictures or music. Music generally sets me thinking too energetically on what I have been at work on, instead of giving me pleasure. I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. On the other hand, novels which are works of the imagination, though not of a very high order, have been for years a wonderful relief and pleasure to me, and I often bless all novelists. A surprising number have been read aloud to me, and I like all if moderately good, and if they do not end unhappily—against which a law ought to be passed. A novel, according to my taste, does not come into the first-class unless it contains some person whom one can thoroughly love, and if a pretty woman, all the better.

This curious and lamentable loss of the higher æsthetic taste is all the odder, as books on history, biographies, and travels (independently of any scientific facts which they may contain), and essays on all sorts of subjects, interest me as much as they ever did. My mind seems to have become a kind of machine for grinding general laws out of a large collection of facts, but why this should have caused the atrophy of that part of the brain alone, and on which the higher tastes depend, I cannot conceive. A man with a mind more highly organized or better constituted than mine would not, I suppose, have thus suffered; and if I had to live my life over again, I would have made a rule to read some poetry and listen to some music at least once a week, for perhaps the parts of my brain now atrophied would thus have been

kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.*

Or again, the following extract from a letter, June 17, 1868, to Sir J. D. Hooker :

I am glad you were at the "Messiah:" it is the one thing I should like to hear again, but I dare say I should find my soul too dried up to appreciate it as in old days; and then I should feel very flat, for it is a horrid bore to feel as I constantly do that I am a withered leaf for every subject except science. It sometimes makes me hate science, though God knows I ought to be thankful for such a perennial interest, which makes me forget for some hours my accursed stomach.

It would be manifestly unfair to take advantage of confessions made with such charming candour, and in such real humility, to draw from them conclusions of a religious nature, but as one reads on he finds himself prepared for a corresponding result in respect to the intellectual apprehension of religion. The decline in the power, quite as much as in the will, to grapple with the vital problems of religion becomes pathetic. The judgment grows less firm and decisive. As Mr. Darwin himself expresses it, "My judgment often fluctuates." The untrustworthiness of the mind in determining the higher questions of being appals him. Though entertaining the conviction that "the universe is not the result of chance," still "the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or are at all trustworthy. Would any one trust in the convictions of a monkey's mind, if there are convictions in such a mind?" The Duke of Argyll, in a conversation with Mr. Darwin in the last year of his life, referred to certain contrivances in nature which Mr. Darwin had himself pointed out, which seemed to him the sure evidence of "the effect and expression of mind." "I shall never forget Mr. Darwin's answer. He looked at me very hard and said, 'Well that often comes over me with over-

* *Life and Letters of Charles Darwin.* Vol. i. pp. 81, 82. (Appleton and Co.)

whelming force; but at other times,' and he shook his head vaguely, adding, 'it seems to go away.'" The religious drift of Mr. Darwin's mind was steadily towards indecision. We should expect to find in his religious views the utter absence of dogmatism, for there is no trace of dogmatism in his scientific statements, but the contrast between the vigour of his mental operations in the field of science and his comparative helplessness elsewhere is painful. He finally describes himself as an agnostic: but his type of agnosticism seems but the feeble expression of a mind of such original capacity.

A less serious effect from the extra-Christian habit of mind than that produced upon the thinker is to be found in the unnatural value which it assumes in the public thought. The public seldom discriminates between opinions which represent thought upon religious subjects and those which represent thought only on other subjects. The reputation of a thinker in the "extra-Christian world" is transferred at its full value to any opinions which he may choose to offer upon the problems of the Christian world. If these opinions represent the same amount of thought as his critical or scientific opinions, they are of the same value; otherwise not. Mr. Darwin, in the fine genuineness of his nature, was at constant pains to declare the comparative worthlessness of his opinion on the problems of theology. Thus in reply to a letter from Dr. F. E. Abbott of the *Index*, asking for an expression of his views, he writes: "I have never systematically thought much on religion in relation to science, or on morals in relation to society; and without steadily keeping my mind on such subjects for a long period, I am really incapable of writing anything worth sending to the *Index*." In a letter to a lady who had proposed certain philosophical questions, he says:

My opinion is not worth more than that of any other man who has thought on such subjects, and it would be folly in me to give it (adding this sentence); I may, however, remark that it has always appeared to me more satisfactory to look at the immense amount of pain and suffering in this world as the inevitable result of the natural sequence

of events, that is, general laws, rather than from the direct intervention of God, though I am aware this is not logical with reference to an omniscient Deity.

The same spirit, though more impatiently expressed, pervades the famous letter written to a German student :

I am much engaged, an old man, and out of health, and I cannot spare time to answer your questions fully—nor, indeed, can they be answered. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself I do not believe that there has ever been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities.

Not every extra-Christian thinker expresses himself in the modest and cautious tone of Mr. Darwin, but the principle holds good, whether acknowledged or not, that an opinion upon serious subjects is good only for the amount of thought which it covers. Value cannot be transferred, except under large reduction, from thought in one department to thought in another and different department. Religion suffers most from the violation of this principle, as it is so generally supposed that one who really thinks about anything can express an opinion about religion. Religious experience may be the common possession, but religious thought reaching to a rightful influence and authority is the product of the same discipline which gives a public worth to any form of private thought. A great religious thinker, an Augustine, a Pascal, an Edwards has earned the right to the influence which he exerts through his religious opinions. Should he choose to express himself upon subjects in what Professor Huxley calls the extra-Christian world, his opinions would pass for precisely the worth of the knowledge which they might represent. In like manner, the man who decides to do his thinking in this extra-Christian world must abide by its limitations. When he leaves it he cannot take his full influence with him into other realms. The real and the sufficient value of his work to the Christian world lies in the contribution which he may have made to the sum of truth. In this connection

we add, in fit recognition of the work of Mr. Darwin, from whose "Life and Letters" we have drawn the moral of our thought, the words which he penned in retrospect after he had completed his Autobiography. "As for myself, I believe that I have acted rightly in steadily following and devoting my life to science. I feel no remorse from having committed any great sin, but have often and often regretted that I have not done more direct good to my fellow-creatures."

REV. WILLIAM ROGERS.*

It was certainly not a happy cognomen by which the worthy rector of Bishopsgate was for some time known to the public, but as we have gone through his "Reminiscences" we have continually felt that there was more justice in it than was to be expected in a nickname taken from a casual expression in a speech. "Hang Theology" was, in reality, only an indignant protest against the hindrances which the zealots for theology were interposing in the way of the education of the people, and it would be extremely unfair to regard the phrase as intended to depreciate the necessity of sound religious opinions. Mr. Rogers, like a good many other practical reformers, is probably impatient of the endless subtleties of which a certain class of theologians are so fond, and he has a much stronger feeling than impatience in relation both to the bigots who would rather that good work should remain undone than have it done in any heterodox fashion, or to the obscurantists who mask their hatred to progress under a professed zeal for religious truth. His experience of these people has been very large, and at times extremely irritating, and the outburst which raised such a howl of indignation in certain quarters, and gave him notoriety which for a clergyman was not of the most enviable, expressed, no doubt, a feeling induced

* *Reminiscences of William Rogers, Rector of St. Botolph, Bishopsgate.* Compiled by R. H. HADDEN. (Kegan Paul, Trench and Co.)

by a long series of vexations suffered at their hands. The incident took place in 1866 at the opening of Mr. Rogers's great middle-class school in Bath Street.

The authorized programme was gone through most successfully, and the only untoward incident occurred just as the meeting was breaking up. A gentleman in the audience asked the leave of the Lord Mayor to propose a vote of thanks to myself, and obtaining permission, made some very complimentary remarks. I was suddenly called upon to express my acknowledgments, and not being in a particularly calculating mood, let fall a fateful expression. "From the beginning," I observed, "we have been confronted with the economical question and with the theological question, and if we had waited till they were settled we should have been waiting still. So I said, 'Hang economy, hang theology; let us begin.' And here we are." Next day the storm burst, and for many a day "Hang Theology Rogers" received the close attention of what are called the religious newspapers. I would give some illustrative extracts, but they are really not suitable for publication in a volume like this.

It is half a pity Mr. Rogers should have been so squeamish. These ebullitions of bigotry have their own value if only they serve as the drunken Helots, who the Spartans used as beacons for the rising generation. But though he has been so considerate in this instance, Mr. Rogers tells quite enough to show how the action of men, who work in the spirit of Christ for the improvement of their fellow men, is continually hampered and impeded by a stolid Conservatism, which only too often usurps the Christian name and professes to be acting in the interests of God's truth. There is little in the volume—many will doubtless say far too little—to indicate what the rector's own theology is. It might seem as though he were too intent on facts to concern himself much about theories, too absorbed in practical service to give himself to speculative inquiry, too impressed with the gigantic evils by which he was confronted to be very tolerant of endless disputes and hair-splittings on points which did not appear to him to have any direct bearing on the work of the day. He had accepted his commission as a clergyman as being a veritable trust, and he set himself to fulfil it, not by a perfunctory discharge of a round of church duties, but by an active

ministry of genial philanthropy for the elevation and improvement of the parish. We leave it to others to discuss how far he reached the ideal of a teacher and preacher of the gospel. We can only say that we have here a simple and unaffected record of an extraordinary amount of good service done, and done in the most courageous, and, at the same time, self-denying and unpretending way.

The educational work of Mr. Rogers is that by which he will be best known. The tale is too long to be told here, but if our readers would learn how much is possible to one man with a clear head, a large heart, and resolute will, they cannot do better than study the interesting story of the schools with which his name will always remain associated. The courage of the man was magnificent, in some respects too magnificent for ordinary imitation. We could not recommend every philanthropist whose heart and mind are full of some grand projects to run into debt as Mr. Rogers frequently did, in the full confidence that it would be met. What resources he had behind we know not, but he had a wide circle of admiring and attached friends who were ready to help him, and yet withal he evidently had times of intense anxiety of which he says comparatively little. As to difficulties, their name was legion, not the least of them being that unreasoning, but often unctuous, Conservatism which has stamped certain politicians as the "stupid party." From many cases we will take two, the first because it places in striking contrast two of the great political chiefs of their generation.

The next thing was to obtain a site. We flew at high game and tried to negotiate for the Charterhouse, the school of which was shortly to be removed into the country. It fell to me to see the late Lord Derby and the late Lord Russell on the matter. At first they both liked the idea, but on my second interview with Lord Derby he had quite turned round. Some enemy had sown tares, and his lordship was evidently not satisfied about our scheme. He began to talk about the principles involved. I said, "My lord, this is not a matter of principle but of money, and we shall be prepared with our £120,000." But it was no good. "Principles" prevailed, and the Charterhouse subsequently passed to the Merchant Taylors' Company

for £95,000. The Company has since sold for £57,000, some of the property which was included in the purchase money. I remember being struck by a contrast in the environments of the two noblemen. On the writing-table of each of them was a single book. In Lord Derby's case it was the Racing Calendar, and in Lord Russell's an old British and Foreign Bible, bound in sheepskin. Some years after I went to pay a visit to Lord Russell at Pembroke Lodge, where he used to sit under a tree and chat with his friends. He asked how the Middle Class Schools were going on, and then began to talk about the Charterhouse. He said that he had lost his interest in the latter since his patronage had been taken away. I thought that this was pretty good for Whig doctrine. "No," he went on, "I never abused my patronage. Do you remember a cartoon in *Punch*, where I was represented as a little boy writing 'No Popery' on a wall, and running away?" I said that I did. "Well," he continued, "that was very severe, and did my Government a great deal of harm, but I was so convinced that it was not maliciously meant that I sent for John Leech, and asked what I could do for him. He said that he should like a nomination for his son to the Charterhouse, and I gave it to him. That is how I used my patronage, and now they have taken it from me."

We are heartily glad of such a favourable light upon the character of a great statesman who has had so many detractors as Lord Russell and whose real merits have been to a large extent obscured. One of our present political leaders (?) appears in a much less favourable light in another case. Among the other plans of the Rector of Bishopsgate was one to turn an old district church into a school chapel, and by placing some new schools beside it to create one large educational establishment. A private Bill was required, but the plan was so eminently sensible and practical that it might have been supposed that it would command the sympathy of all earnest Churchmen. The following account of its passage through the House of Commons may show how little even of common sense there is in the Conservatism which claims credit of being beyond all things besides practical.

The second reading was moved by Mr. Crawford, one of the Liberal members for the City, in a rather full house. Mr. W. H. Smith proposed as an amendment that it be read a second time on that day six months, and was supported by the Solicitor-General (now Lord Coleridge), Lord Sandon, Mr. J. G. Talbot, and others. Mr. Tite and

Mr. H. A. Bruce (now Lord Aberdare) stood by Bishopsgate ; and the amendment was rejected by 178 to 137, a majority of 36. The third reading was set down for a day about three weeks later. I went to the lobby and found a certain amount of excitement. "What's all this about?" asked one member. "Oh it's a job of Rogers's," was the answer, he's trying to pull down a city church and build some schools with the money." Mr. Crawford moved the third reading, which was opposed by Mr. Russell Gurney, the Recorder, and again by Mr. W. H. Smith, Sir John Coleridge, and Lord Sandon. Sir Roundell Palmer also defended the Church, which, as before, was "attacked" by Mr. Tite and Mr. Bruce. Mr. Dodson (now Lord Monk Bretton) put our case very clearly, and Mr. Gilpin, the well-known member for Nottingham, declared amid "oh, oh's!" and "laughter," that the opinion of the incumbent of St. Botolph's was worth that of the whole bench of bishops. We were successful again, and the majority had risen to 59, 201 for the Bill, and 142 against.

The genius of Mr. W. H. Smith had not then been discovered. His remarkable power of "pounce" still lay undeveloped, and the world little suspected that in him would be a force for the repression of Parliamentary speech, which has had no parallel since the days of Oliver Cromwell. He was understood then as now to be one of those extraordinary incarnations of common sense, on whom sits an air of wisdom more profound than is attained by ordinary men. Here is one sign of that wisdom. Mr. Rogers was not a Dissenter who might have been suspected of unfriendly designs against the Established Church. He was an earnest, straightforward clergyman, whose only object was to get a church suited to the wants of the locality, and Mr. W. H. Smith showed his attachment to the Church by doing his utmost to prevent this real reform. Of course Sir R. Palmer—as yet not the "great and good Lord Selborne"—was by his side. These are the defenders in whom the Establishment has ever chosen to trust. Happy for it that it has had other sons like the Rector of St. Botolph's. Whatever be said of their theology, they have given the State Church a somewhat longer lease of life.

With all his Liberalism, Mr. Rogers clings to the Establishment. Such devotion is only a proof of the strength of life-long association. However he may hide it from himself, his "reminiscences" are really one continuous

argument against the institution which he would, nevertheless, maintain. He cannot deceive himself into the belief that he is an ideal clergyman who represents the spirit of the State Church. At every point He is opposed to it, and in that antagonism has been his strength. If it were the object of the Church to place an "educated Christian gentleman" in every parish, whose one work should be to care for the general well-being of the community, he would be an admirable representative of that class. But this is an idea of the clerical office prepared specially for use in the Nonconformist controversy. Mr. Rogers found that his mode of working it out, marked though it has been by remarkable sagacity, and attended by a success which in the end has done much to silence opposition, exposed him to constant misconstruction and misrepresentation from his fellow Churchmen. If the Prayer Book is to be the guide, we are bound to confess that their view of the clerical office is the true one, and that the Church is intended to put a priest in every parish. Indeed, were it otherwise, there certainly could be no reason why the men who were to discharge these general educational and civilizing functions should subscribe to a particular creed and be in "episcopal orders."

We are not disposed to enter into a discussion with Mr. Rogers on Disestablishment, and it is unnecessary, as he only states his own views, and advances nothing fresh in the way of argument. But we are somewhat disappointed that he does not show more appreciation of the position of Nonconformists. Perhaps we expected too much. Those who belong to a privileged class or nation find it all but impossible to understand the grievances of those who are on the other side of the dividing wall. Nonconformists are as liable to show this inability as other people, for there are among them those who cannot understand why Irishmen should not recognize the supreme wisdom of all English administration and should prefer to govern themselves. So we must not complain that a man so liberal-minded as Mr. Rogers should fancy that we are contending about some miserable points of personal grievance, and

should not see that underneath all such questions lies a principle in which we might reasonably hope to have his sympathy. It is of no use to complain of the theological animus entering into all our educational, and even philanthropic, work, so long as we support a great public institution which sends a line of this logic cleavage right through our national life. The book is a most interesting record of one whom we should judge to be a charming companion as well as an earnest and devoted philanthropic worker. It sparkles with wit and brightness, and is a perfect storehouse of entertaining anecdote.

THE TOOTING CASE.

THE decision *re* Tooting Chapel is so important and has such wide bearings, that we are anxious to place before our readers the crucial points in the case. Had the point at issue been nothing more than the transfer of Dr. Anderson and the Tooting church with its property from the Independents to the Presbyterian Church of England, it would not have been worth while to undertake so costly a piece of litigation. But the peculiar wording of the deed under the cover of which this change of denomination had been made, raised a question of far wider import, which it was desirable to have settled by competent authority. It was nothing less than the right of the existing Presbyterian Church of England to regard itself as the legitimate successor of the English Presbyterian dissenters of the seventeenth and eighteenth centuries. The nature of the contention on both sides will appear from the following sketch of the proceedings:—

Mr. Cozens-Hardy opened the case by quoting from the trust-deeds to prove the independent character of the church. He then referred to the Book of Order, showing that the Presbyterian Church of England adopted the Westminster standards, which are those of the Church of Scotland, and of Scotch Presbyterian churches deriving their origin from the old Kirk. He especially quoted page 4, "A congregation is under the spiritual charge of a Session, consisting of a minister or

ministers, and of ruling elders elected by the congregation, or appointed by the Presbytery." On page 7 there is provision made for all cases of a vacancy in the ministerial office. Page 10 makes the minister responsible not to the Session but to the Presbytery.

This was the first point scored. The Judge, interrupting counsel, observed, "You say these provisions are inconsistent with the trust deed." Mr. Hardy replied, "Yes, precisely. The Tooting Church is a self-governing body, but in this Book of Order, page 18, it says: 'And generally the Presbytery has power over its own members, sessions, congregations, students, licentiates, and schools, and receives and decides on questions from sessions, and determines all appeals from the same.' Then on page 22: 'The right and duty of providing supplies for the pulpit and bringing forward candidates, are vested in the Session, subject to review by the Presbytery, it being clearly understood that no one can be called to the pastorate but a licentiate or minister of the Church, or of a Church whose licentiates and ministers are declared eligible by the rules of the Church.'" Mr. Hardy further quoted the sections which put it beyond all doubt that it is the Presbytery which decides who is and who is not to be the minister, and the elaborate arrangements made beforehand by the Presbyterian Church of England and described at length in its Book of Order for the reception of "ministers" and "congregations" "from other denominations." The Judge again interrupted with the question, "Can that be done by a minister and any number of members against those who disagree with him?" Mr. Cozens-Hardy: "It cannot be done. That is my contention; that the majority of members cannot take a Chapel Trust from its original purpose. On page 7 of the Book of Order, you will find the form under which this admission of Tooting took place—Form V., 'For joint admission of a congregation and a minister of another communion.'" Mr. Hardy read the form. It was the one gone through when Dr. Kennedy Moore, Dr. Donald Frazer, and Mr. G. B. Bruce attended as the London Presbytery, empowered by the Synod of the Presbyterian Church of England to receive Tooting congregation and its minister, on the evening of Wednesday, 25th May, 1881, at 7 o'clock. Dr. Moore then used the words: "In the name and by the authority of this Presbytery, I hereby declare you, the congregation usually worshipping in this place, admitted and received into incorporated union with the Presbyterian Church of England, and entitled to all the rights, vested with all the privileges, and subject to all the laws of the said Church." "I submit," added counsel, "that this was absolutely an illegal, unauthorized, and improper act, wholly inconsistent with the terms and provisions of the trust-deed."

[We observe that in the minutes of the Presbytery, signed by W. Ballantyne, and published in the *Messenger of the Presbyterian Church of England* on the 23rd ult., the words "subject to all the laws"—the very words on which the case turned—are omitted!]

Mr. Hardy then began to argue concerning the Dissenters' Chapels

Act. The Judge held with Mr. Hardy that the word Presbyterian did not take the case out of that Act, but the Judge went further. He laid it down that "Presbyterian" did not imply any particular doctrine. At the date of the first deed, 1726, probably it did not, as it had not for a hundred years before. The term, like Independent, signifies a particular form of polity, and the mode of worship has been the same among Independents and Presbyterians, except in such small matters as hymn-books and organs. The interesting question presented itself whether the difference between "Church Praise" and the "Congregational Hymnal" would be sufficient to bring a case like Tooting within the provision of the Dissenters' Chapels Act. But the wary presbyters who had counselled Dr. Anderson had foreseen that danger, and avoided it by the continued use of the New Congregational Hymn Book in "Defoe Presbyterian Church." In the judgment of those who have principally conducted the late proceedings, it would have been a great pity had the trial come to a conclusion upon the particular issue connected with the Dissenters' Chapels Act. No influential, far-reaching decision upon the historical question would then have been possible. Until, however, a judge had decided, as Mr. Justice Kekewich did so clearly, that questions between the Independents and the Presbyterian Church of England do not involve doctrine or mode of worship, it was the duty of counsel to press the applicability of the Dissenters' Chapels Act. We need not point out that the definition of "Presbyterian" now gained is worth more than a hundred cases decided upon twenty-five years' possession of a chapel property.

At this point the question of the admissibility of oral evidence and of well-accredited history by writers of a later day than the period in dispute was discussed. Mr. Gainsford Bruce was stubborn in his determination to resist both one and the other. The Judge's remark, "It seems to me that it is rather a strong thing to say that no oral evidence is admissible," failed to make Mr. Gainsford Bruce budge an inch. He quoted legal authorities, and succeeded in shutting out all oral evidence as to historical definitions, and all books except literature contemporary to the Tooting trust-deeds.

With this disadvantage, Mr. Cozens-Hardy commenced his historical argument. Practically, instead of gaining light from the history of the period to shed upon the Tooting trust-deeds, it became incumbent upon Mr. Cozens-Hardy to evolve from the deeds and from the "contemporary literature published about the time of the deeds"—to which Mr. Gainsford Bruce had strictly bound him down—radiance sufficient to dissipate all that darkness and gloom which, since the Lady Hewley suits, has been diligently accumulated around English Presbyterian history. That counsel succeeded in doing this to the complete satisfaction of their clients, was due partly to the admirable tact and industry of Mr. Cozens-Hardy and Mr. Aspland; and, chiefly, to the intrinsic and sterling goodness of their case, without which the efforts of counsel, however admirable, would have been in vain. Dr. Rees' *Cyclopædia*, pub-

lished in 1786, could be quoted because Dr. Anderson and his friends had incautiously mentioned Dr. Rees as "an eminent Presbyterian" in the petition they sent to the Presbytery in 1879. Dr. Rees says the appellation English Presbyterians implies no attachment to synods, presbyteries, or assemblies, and therefore is improperly applied to a respectable class of *Nonconformists* or Protestant *Dissenters*. Tindal, and the continuer of Rapin's History, vouches for English Presbyterians and Independents forming "one sect" of Dissenters in 1744. Dr. White, 1748, and the Protestant Dissenter's Catechism, published by S. Palmer in 1778, emphatically declare that the English Presbyterian Dissenters then possessed "the very essence of Independency:" and that they were "agreed" and "united" upon "the grand principle that each particular church has a right to manage its own affairs independently."

On the second day of the trial Mr. Hardy put Richard Baxter into the witness-box. Though hardly a contemporary, since Baxter died in the year of the Happy Union and of the probable formation of Tooting Church, yet Mr. Baxter's evidence was not objected to. But difficulties arose, for the only time during the trial, in finding the page in the "*Reliquiæ*" to which reference was being made. Mr. Gainsford Bruce observed to the Judge that "In most cases some one had put in a mark. Generally I find no difficulty; hitherto we have had no difficulty in any passage. This first passage is difficult to find." It was explained in Court that Baxter's volume had to be produced from Williams' Library by subpoenaing the Librarian. The volume had been once borrowed, and the place marked as in the case of all the other books and documents in this most complicated trial. But the Librarian had "very properly" complained and called in his books, in the difficult consultation of which the time of the Court was being taken up. Calamy succeeded Baxter in the witness-box, as was most fit. He stated one by one the "Heads of Agreement"; the sixth of which says "That each particular Church hath right to choose their own officers, and being furnished with such as are duly qualified and ordained according to the Gospel rule, hath authority from Christ for exercising government and enjoying all the ordinances of worship within itself."

A novel danger arising out of the general adoption of the "Model Trust Deed" by Congregational Churches now presented itself. The Judge confessed himself to be under the impression that each independent church, though not distinct and governing itself, yet was subject to the control implied in "a sort of general deed or deed of settlement which governed all the Independent Churches." Mr. Cozens-Hardy put his Lordship right on this point, and elicited from the bench the important declaration, "If Presbyterianism means something different from what you say it means, then the alternative is a strange one; for Presbyterianism is a Church which is subordinate to a General Assembly or synod, or some governing power outside, and the alternative is between such a church and a church that is not so governed; then those two

churches are different in everything!" This was evidently a new view of things to his Lordship. With great tact and force Mr. Hardy pressed the point; instanced the Wesleyans as a "great body substantially Presbyterian in government"; and showed that for property to be transferred from an Independent Church to the Presbyterian Church of England was like transferring it to the Conference. It could not be thought that Methodism and Independency could be joined in a trust-deed as were Independency and Presbyterianism in the trust-deeds of the Tooting property. The conclusion was that the Presbyterianism of the trust-deeds in question was not that of the church Dr. Anderson had joined himself to. English Presbyterianism, as the extracts Mr. Hardy had read clearly proved, had as its very essence that there should be congregational government. There was then some conversation in regard to the length of time Tooting had been an Independent Church, and Mr. Gainsford Bruce said, "I have seen in Court the book containing Wilton's Confession of Faith, and what he says there seems to me inconsistent with his holding Presbyterian views." The Judge: "Then from that time (1766) the ministers were Independent. Does it follow that this was an Independent Church?" Mr. Gainsford Bruce could "not quite admit that." But the Judge replied that the admission made would shorten the case very much.

Mr. Haskins gave his evidence with dignity, proving that at the adjourned monthly church-meeting of 10th Dec., 1879, three voted against the resolution for transfer out of fourteen persons then present. One did not vote. Dr. Hannay was asked about elders. Mr. Bruce appeared to have had it on his brief that no Congregational Church had elders. Mr. Haskins and Dr. Hannay both replied that elders were sometimes appointed. Pressed by Mr. Gainsford Bruce for instances, Dr. Hannay immediately named Dr. Macfadyen's church, of Manchester, and Mr. Horton's, of Hampstead. But there are no ruling sessions in Congregational Churches. Neither elders nor deacons have any authority [jurisdiction] whatever. Then Mr. Bruce pressed Dr. Hannay again about ordination. "Do you recognize the right of a congregation to ordain its minister?" he asked. "Of the Church," replied Dr. Hannay. The Church can also dismiss. It follows that Congregationalism does not recognize "orders." A Congregational minister ceased to be such, in an "economical" sense, when he ceased to be pastor of a church. But as Dr. Hannay well said, "in courtesy" he is still recognized. After this introduction, the reading of passages from the account of Dr. Wilton's ordination produced a distinct effect.

Mr. Gainsford Bruce's speech, in opening, was exceedingly long and remarkably able. He began by quoting the deeds, insisting that the word "denomination" must be taken in its present ordinary meaning of a definite organized religious body. In this contention he was not helped by the deeds themselves. For, if the word had been used in

them in that modern sense, it would have been, as Mr. Gainsford Bruce remarked, bad grammar to speak, as the deeds do, of "a congregation of the Presbyterian or Independent denomination." And, actually, it was discovered in Court by Justice Kekewich that the word "denomination" had, twice over, in one of the deeds been altered by a later hand into "denominations." The person who altered the word no doubt had the stiffer modern sense in his mind, and thought he was correcting antique grammar instead of attempting to efface ancient history. But Mr. Bruce contended with much iteration that there were two distinct "bodies," and said nothing had been brought forward by the counsel on the other side to show that these two parties considered themselves as co-existing in the same (Pædobaptist) dissenting sect. Mr. Bruce then quoted at great length from the case *A. G. v. Murdoch* (which had reference to a kirk situated in the town of Berwick on the other side of the River Tweed) in regard to which of course both contesting parties were "Presbyterian" in that sense of the term which Mr. Bruce throughout contended was the only possible and unchanging one. Indeed this was Mr. Bruce's sole argument. As was observed by Mr. T. S. James, when he reviewed the whole of the long and intricate proceedings of the Lady Hewley suits, the Scotch defendants maintained that "Presbyterian" meant them and nobody else. Continuing, Mr. Bruce, with equal detail, referred to the Westminster standards. He quoted the Form of Church Government (p. 809) to prove that where a minister rules alone in the church there is Presbyterianism. The words are, "For officers in a single congregation there ought to be one at the least both to 'labour in word and doctrine' and to 'rule.'" It was a pity Mr. Bruce did not read on. For the very next sentence is, "*It is also requisite* that there should be others to join in government." The words "at least" in the Form have reference to ministers only: one minister or more than one, but not less than one minister, who is not only to preach but also to take part in the ruling. For "it is requisite" that others, *i.e.*, elders of some sort, should "join in government." Presbytery of the standard sort rejects the rule of the minister only. That is a violation of Presbyterian purity. Mr. Bruce also, in the third day of the trial, attempted to make good the point he sought to make in his cross-examination of Dr. Hannay. He insisted very frequently that "orders" conferred, not by a church, but by ministerial ordainers, were a mark always distinguishing Presbyterians from Independents. But here Justice Kekewich stopped him. The Judge had noticed that at Dr. Wilton's ordination the ministerial office was regularly referred to as "it," as a something that endured, though it might be, as Dr. Hannay had said, "by courtesy," even when the person ordained might not be actually holding a pastorate. Lady Hewley's case was then quoted at great length by the defendant's counsel, so much so that the Judge observed he was "not considering the Hewley Charity." Possibly the remark was a trifle premature. We believe Judge Kekewich's decision

places, for the first time, the compromise made before Lord Cottenham in its true light. Mr. Bruce actually urged that the Vice-Chancellor's decision to the beneficiaries entitled to the Hewley Charity was in his favour! He quoted it in full, down to the words: "that orthodox English dissenting ministers of Baptist churches, of Congregational churches, and of Presbyterian churches in England, which are not in connection with or under the jurisdiction of the Kirk of Scotland or the Secession Church, are alone entitled to take the benefits provided." Vice-Chancellor Shadwell delivered this judgment in 1848, in correction of a previous judgment of his in 1843, just after the Disruption and just before the Synod of the Presbyterian Church of England in connection with the Church of Scotland had passed its resolution at Berwick to drop the phrase, "in connection with the Church of Scotland," but as Dr. Candlish had said, "*retaining the connection.*" The Synod, 1849, officially acknowledged that this judgment cut them and the Seceders off from benefit. They appealed against it, and the result was the unhappy compromise before Lord Cottenham, in January, 1849. Then and not till then, that is to say at the London Synod of 1849, did the Presbyterian Church of England "ADMIT INTO ITS FORMULA," and publish, the overtured and adopted declarations of Non-intrusion and Independence which made it a Free Church and altered its public designation, though not its nature or real ecclesiastical connections. Since then, it is true, a party in the Presbyterian Church of England has tried to masquerade as "English dissenting ministers of Presbyterian Churches in England, which are not in connection with the Kirk of Scotland or the Secession Church." The circumstances of the Disruption favoured this assumption of a new character. But now Judge Kekewich has declared that at Tooting the Presbyterian Church of England is not entitled to inherit property left to English Presbyterian dissenters, and by parity of reasoning he has confirmed Vice-Chancellor Shadwell's decision, and has shown that the compromise before Lord Cottenham was based upon an assumption which then and now and whenever raised is a false one.

In referring to the Dissenters' Chapels Act, Mr. Bruce was much more successful than in any other part of his speech. The contest was not about doctrine, but about polity. The twenty-five years' rule does not apply to polity. For the judgment on this point, hitherto unnoticed by the Courts but of great practical interest, we have not only to thank Judge Kekewich (who also illustrated it most happily in his remarks made during the trial), but also Mr. Gainsford Bruce.

The evidence of Drs. Anderson and Donald Frazer, who were called for the defence, was of very great value to the plaintiffs. Dr. Anderson's treatment of the unfortunate church-book at Tooting, and his brand-new list inscribed therein of members entered by himself since 1880, convulsed the Court and convinced everybody that his action was wholly indefensible and wrong. Dr. Frazer clearly proved that the meeting he attended was not a church-meeting, and one wholly

ncapable of transferring the property from Independency to Presbyterianism of either sort. The interest fell away after these witnesses, so damaging to the side that called them, had been heard. The remaining speeches were of little interest. But it revived to the full when Judge Kekewich began to pronounce his carefully prepared and most valuable judgment. It has been reported in full in the pages of *The Nonconformist* and elsewhere, and well repays close study and reperusal. We may at a future time, when calmness has again settled down upon the rival ecclesiastical camps, attempt to appreciate more closely the value of a decision which certainly marks an era in the external history and relations both of Independency and of Presbyterianism.

AFTER A SEVERE WINTER.

No leaves yet deck the "ruined choirs,"
And all the summer's minstrels still are dumb,
The sunset burns its winter fires,
And yet I know that Spring has come.

I caught the sheen of pearly robes
This morning when the freshened breeze swept by,
The melted hoar-frost's dewy globes
Quivered to feel that Spring was nigh.

She whispered, and the forest thrilled,
I saw her smile upon the hills at noon,
My caged bird's sudden rapture trilled,
It told me I should see her soon.

It is not only that the sign
Of her fair presence touching hill and tree
Confirms my hope, a voice divine
Inspires, and witnesses to me.

A sacred voice that wakes the soul,
And calls for quickened life in prayer and praise,
The wintry shadows backward roll,
A blessed Spring smiles on my days.

And by its light my eyes can see
The near approach of her we wait so long,
A mantling flush o'er shrub and tree—
O hark! a thrush breaks into song!

Halifax.

R. OAKES.

THE CASE AGAINST COERCION.

II.

THERE have been few subjects of controversy in our time in relation to which fair-minded men have been so unwilling, or possibly have found themselves so unable, to look at both sides of the shield as this question of coercion. Possibly we are as much at fault as others, though our endeavour has certainly been to judge righteous judgment. We are no apologists for crime, and we are as anxious for the maintenance of law and order as Lord Hartington himself. But there is a mode of repressing disorder and punishing crime which may create a contempt for law and awaken a sympathy with the criminal. The exhibition of the partizan temper in the administration of justice must defeat its own purpose. Mr. Balfour, Colonel King-Harman, and their removable magistrates, will never convince the Irish people, nor will they convince impartial men outside, that they are carrying out the law with impartiality, and that their only object is the repression of crime. On this point we have recently had a witness whose fairness and veracity cannot be impeached. Mr. T. W. Russell has sacrificed much in defence of the Union. He is a representative of that Ulster Liberalism which is so dear to the heart of Mr. Chamberlain; and widely as we differ from him, we are ready to acknowledge that he has done yeoman service to the cause which he has espoused with so much zeal and ardour. His position is perfectly intelligible, though it is not easy to reconcile it with the Liberal principles he professes. He is an Ulster Protestant, and distrusts the Roman Catholic party, which he supposes will be supreme in an Irish Parliament. His Protestantism is not sufficiently clear in its insight to enable him to perceive that in withholding from Ireland its rights, because Roman Catholics are in a majority, he is violating that principle of religious equality which is of the essence of all true Protestantism. With more faith in God and more loyalty to Protestantism itself, to say nothing of a broader political sagacity, these Ulster men would dismiss their apprehen-

sions. But they are there, and Mr. T. W. Russell has been one of the most able exponents of that opposition to Mr. Gladstone of which they have been the inspiration.

But he has been restive on more occasions than one. We are so far from being disposed to taunt him because he has avowed objections which he has been unwilling to follow to their legitimate conclusions, that we regard this uncertainty as perfectly natural and creditable. A mere partizan would have simply accepted the ticket of his party without question. Mr. Russell has given proof of his independence, though he has been unable to sever himself from his party. But Colonel King-Harman is too much for him. This gentleman is a very important element in the question of coercion. We say nothing of the disingenuous policy to which the Government has had recourse in relation to his appointment. It is but one of various actions, especially in connection with their Irish administration, in which there is the same fatal flaw. To evade the necessity of an appeal to Parliament by creating an honorary office, and then to ask Parliament for a salary for the office which has been created without sanction, is neither dignified nor honourable. But the appointment itself is so objectionable, that Mr. T. W. Russell has been moved to protest, and to protest on grounds which deserve the consideration of all open-minded "Unionists." He takes his stand on the assertion that "to place another landlord in the Castle is to declare war against the tenantry of Ireland." He insists that Ireland is "passing through an agrarian crisis unparalleled in its intensity," and that "the relations between landlords and tenants are strained as they never were strained before." In plain English, what this means is that Mr. Russell is beginning to see that it is not for the Union itself that the two noble Marquisses who are the leaders of the two divisions of the "Unionist" party are primarily concerned, but for those landlord rights which are dearer to them than any political institution. He holds that for the sake of the Union itself it is imperatively necessary that the Government should hold the balance fairly between landlord and tenant; but he sees little prospect of this so long as the "Castle" is in the hands of the landowners.

The Lord-Lieutenant himself is a great Irish landowner. The Chief Secretary is a large landowner in Scotland. The private secretary to his Excellency was a land agent and closely identified with the landlord party. It is now proposed to put into a new office, that of assistant secretary, one of the greatest Irish landowners.

Mr. Russell has here justified our entire contention that the coercion of which we complain is a weapon forged in the interests of landlords, and used by, we do not say the great body of them, but by a few, who bring discredit upon their entire class, for the enforcement of rents which the law itself has subsequently declared to be unjust. The offences charged against the men who have been thrust into prison have been offences not against the majesty of the British Crown, but against the injustice of Irish landlords. The "Plan of Campaign" is the centre round which the whole struggle has gathered, and it is simply a rude attempt to correct the wrongs done by Irish landlords. It is not the followers of Mr. Gladstone alone who have condemned the ordinary Tory method of speaking in relation to a mode of warfare which may be illegal, and is certainly opposed to our English ideas, but which it is simply absurd to treat as though it were a breach of the moral law. Nothing is more effective in certain quarters than an appeal to the Ten Commandments, but those by whom it is made ought not to forget that the whole duty of man is not summed up in respect to the property of landlords. The eighth commandment is followed by the ninth, and this is outraged in its spirit when charges are brought against political opponents without regard to the evidence by which they can be sustained, but with a view only to the effect they may produce on the public mind. The Irish are not a dishonest people, and the action taken in the "Plan of Campaign" was not to deprive the landlord of his just due, but to prevent him from enforcing an unjust demand. It is not even true, as has been continually represented, that the tenants claimed to fix their own rents. They proposed terms, and the fairness of their proposals have been shown by the subsequent decisions of the Land Courts. In the cases which have produced the

greatest amount of excitement, the object was to prevent evictions before the tenant could have an opportunity of obtaining the protection of the law.

The answer to all this is that such action is illegal, and in one sense this is sufficient. But it is necessary, if we would be just, to go a little further. The law gave the landlord power not only to claim his own property, but to lay hands on that of the unhappy man whose inability to meet an excessive rent had placed him in his power. Parliament, indeed, had interposed to prevent this cruel wrong from being committed, but a brief interval would elapse before the beneficent provision of the new law came into operation, and the object of the landlords whose proceedings disturbed the peace of last autumn and winter, was to evict the tenants (so getting rid of the tenant right) before the Courts came to their rescue. It was to prevent this that the "Plan of Campaign" was called into requisition. It was an irregular and illegal method, but is it just to say that it was immoral? This is not the case of men who were endeavouring to evade their fair obligations, but, at the worst, of those who were having recourse to unauthorized and illegal methods of resisting demands which, whenever they have been submitted to the arbitrament of the Courts, have been pronounced unfair. The real issues are deliberately put out of sight by a large number of Englishmen, who persist in asserting that the only question is whether a man should pay his debts, and denouncing the Irish as breaking the eighth commandment.

Nothing has so prejudiced the Irish cause in the eyes of multitudes of Liberal Englishmen as the suggestion that it is linked with dishonesty and violence. But the conviction is beginning to penetrate the minds even of strong Unionists that injustice has been done by this representation. The Arrears Bill of Mr. T. W. Russell in reality proposes to effect by legal means the same end as is contemplated in the "Plan of Campaign," and the discussion to which it led in the meeting of the Dissident Liberals, is an evidence of our point. Nothing could be more suggestive than that discussion. Lord Hartington, whose education in Toryism is

going on at a rate which must surprise even himself, is clear against any more changes at present, supporting his contention by an argument which may be very satisfactory to landlords, but is hardly likely to convince tenants smarting under a sense of injustice, that farmers will be hindered in their occupation by having these hopes of better laws constantly dangled before them. In this view he is supported by Lord Lymington and Lord Ebrington, but opposed by Mr. Russell, Mr. Powell Williams, Mr. Jesse Collings, and even by Mr. Finlay and Mr. Heneage. It might almost seem as though the landlords were beginning to be found out. We have here at least two landlords matched against men of business, with Mr. Chamberlain attempting to mediate between these contending forces by proposing to revive the bankruptcy clauses of last year's Land Act. It is a rift in a very unnatural alliance, and it is one which may well go wider and have very serious consequences.

But that is not the point which chiefly concerns us here. We are interested rather in the tacit confession, on the part of some of the strongest opponents of the Nationalist party, that their action, so often and so bitterly denounced, is not altogether without justification. Practically it disposes of the cant that the Coercion Act was directed against crime. For what is the crime with which the Irish people are charged, and for which their trusted leaders have been thrown into prison, and sent to herd with felons. At bottom it is a crime against the landlords, and now some of those who have been insisting that the Nationalists were undermining the very foundations of property, are forced to admit that the conduct of the landlords is simply intolerable, and that some check must be put upon it—nay, that the law must do all that the "Plan of Campaign" was intended to accomplish.

The redress of grievance effected by law is one thing, the attempt to force it by rude and violent means another and very different one. We have no desire to underrate the distinction between them, and we therefore hold it to be singularly unfortunate that experience has led the Irish people, and it is to be feared numbers of the English also,

to believe that the only way of reaching the governing classes of this country is to appeal to their fears. The party who by their blindness and obstinacy have created this impression, are in fact the worst foes of law and order, and the real cause of the difficulties out of which they have made so much party capital. We disclaim all sympathy with lawlessness, whatever be the excuses urged in its behalf, but in judging of its moral fault it is impossible to put out of consideration the circumstances under which it has been called forth. In the interests of society, it is better to submit to bad laws until they are repealed, unless they be such as interfere with the sacred rights of conscience. But to place such resistance in the same category as fraud, or theft, or other crimes against the moral code as well as against statute law, is to confuse the distinction between right and wrong.

This is our answer to those who deny that the Crimes Act is a measure of coercion. The statement was made by the Government in the course of discussions on the Bill, and though events have abundantly demonstrated the falsehood of the plea, it is repeated as confidently as ever. Let us try and take it to pieces. What is coercion? Is it not the punishment of acts which would not be offences under the ordinary law by extra-judicial and arbitrary methods? Has the Criminal Amendment Act done this or not? Take the acts for which men are thrust into prison. Mr. Snelling, the working men's delegate, is one of its latest victims. What crime has he committed? He has been sentenced to six months' imprisonment for some excited speeches which may possibly be construed into sedition. Will any one venture to say that such a savage exercise of power would have been possible in this country? We doubt whether he could have been convicted at all, and the magistrates who had so far outraged public feeling as to visit such an offence with such a penalty would assuredly have had to answer for their abuse of power. For what we wish especially to put to those who tell us that the Act provides only for the punishment of crime is this—is extravagant and unwise speech a crime? A misdemeanour

it may be—an offence against the law, which must be put down, it is; but a crime is something very different. Englishmen have always been slow to repress freedom of speech, and they, especially those of them who are of the Liberal party, will surely be very slow to reverse their old policy on this point.

The tone in which the sentence on Mr. Snelling was pronounced strengthens our case. He was told that he was to be punished thus as a warning to other itinerant agitators. If this means anything, it means that he was to suffer for being an itinerant agitator. But when and how did this come to be an indictable offence? There was a time when those men of light and leading in the Unionist ranks—the two members for Birmingham—were itinerant agitators, and if the men who are now imprisoning poor Snelling could have had their way then, both Mr. Bright and Mr. Chamberlain would have shared his fate. Mr. Bright seems to have forgotten the experiences of those days, indeed to have forgotten everything but his dislike to the Irish and his distrust of Mr. Gladstone. But Mr. Chamberlain must have a short memory indeed if he can be so oblivious of the insults and the taunts which were heaped upon him little more than two years ago. Itinerant agitators indeed! What great reform has been secured without the services of men who answer to this description. They prepared the way for all changes in our representation, they cast down the strongholds of Protection, they secured the abolition of Church Rates, they roused the agricultural population by the “Three acres and a cow” cry. Nay, on the other hand, the “great and good Lord Selborne” was himself an itinerant agitator in Wales, and indulged in talk as dangerous to public peace. The repression of public agitation is coercion. There are circumstances which may make it wise. Not the less is it coercion.

On the second point, of “extra-judicial and arbitrary methods,” it is unnecessary to enlarge. Not a few have been deceived by the term “resident magistrates” applied to those who are invested with abnormal power in the trial of these cases. They fancy that they are of the same

calibre as the stipendiary magistrates in this country. Unfortunately there are comparatively few who take the trouble to inquire for themselves, or they would soon learn the fallacy of such an idea. Resident magistrates in Ireland may be destitute of legal or other qualifications, and in the case of some of those who have made themselves notorious in the recent prosecutions it has been conclusively shown that, if the object was to secure an impartial trial, they were notoriously unfit for their office. The so-called trials have been a shock to all our ideas of justice, but nothing better was to be expected from dependents on the Government of the day, who looked for promotion to the Castle and were naturally desirous to secure its favour.

What then? Are we, it may be asked, only to listen to counsels of despair, and consent to a base surrender to a lawless faction of a troublesome nation? That is the issue to which we shall undoubtedly come if we persevere in the policy of the present Government. It has always been the party which refused every concession until the time for arrangement had passed which, in the end, has made the most complete and ignominious surrender. History ever repeats itself, and we have no doubt that, should the opportunity occur, it will repeat itself in this case too. The hope of a wise settlement of this question is not in a party which, having driven the people to frenzy by its acts of high-handed despotism, is sure, sooner or later, to start back in panic from the work of its hands, and in an hour of desperation, to grant even more than the measures which they have denounced with such vehemence and passion.

The question cannot remain for ever open; all the signs of the times indicate that it will not remain open long. The one point to be determined is by whom shall it be settled, and as a preliminary to that, in what spirit is it to be settled? We have been told, on high authority, that the old party distinctions are obliterated, and obliterated because Tories have become so Liberal or even Radical, that it would be unfair to attribute to them their old tendencies. It is not easy to discover the reasons for this comfortable persuasion, which, in truth, does not exist except in certain

Unionist circles. It is impossible to follow the discussions in Parliament, even on questions outside the range of party politics without seeing the presence of two opposite tendencies—one towards the maintenance of privilege and the defence of the vested rights of classes, the other towards the assertion of popular right—as clearly and distinctly marked. The question is, by which of these shall the Irish settlement be shaped. If it is desired that the old lines on which Ireland has been governed shall, as far as possible, be maintained, then by all means let it be left in the hands of the party whose one thought will be for the interests of landlords and the old English garrison. But surely sound policy would teach us that no settlement will have any chance of stability unless it be in harmony with the wishes of the people, and that it ought, therefore, to be shaped mainly by the party which has popular sympathies.

EDITORIAL NOTES.

THE approaching conflict in the Baptist Union can be regarded with satisfaction by none but the enemies either of Nonconformity or of Christianity itself. We are not surprised, therefore, to find that numbers of the most earnest and devoted among the Baptist laity are doing their utmost to avert this fratricidal strife. They are making their appeal to Mr. Spurgeon, for he alone can prevent what threatens to be a positive disaster. If we venture to add a word in support of their earnest remonstrance, it is because we feel that the interests of Evangelical religion as well as of Christian freedom are menaced, and that the question, therefore, is one which concerns others beside those who belong to the Union which is immediately affected. Far be it from us to suggest that there is nothing in the state of theological opinion, or in the drift both of doctrine and practice in many quarters, to awaken the most earnest

anxiety of all who are concerned for the spread of vital godliness in the country. With the pleasant optimism which refuses to admit the existence of evil tendencies in order that it may escape the unpleasant duty of resisting them, we have as little sympathy as with the false but specious cry of liberty which so rapidly passes into an indifference to the vital truths of the gospel. But our Divine Master Himself has given us a warning against the indiscriminating zeal which, in its desire to get rid of the tares, would root up the wheat with them.

We are not prepared to brand every variation from the theological phraseology or thought of former ages as a heresy, still less to believe that the best way of contending against the error which we deplore is to meet with stern and unsympathetic denunciation. It may be that between Mr. Spurgeon and the Council of the Baptist Union, with whose general view we are in sympathy, there is a wide difference on such points, but the question is whether it is of such a character as to necessitate the separation which is imminent.

It cannot be on vital doctrine, seeing that there is no reason to suspect that any change has taken place in the theology of either party since last April, when Mr. Spurgeon invited the Rev. C. Williams, then President of the Union, to address the students at the Metropolitan College, and, in introducing him, laid special emphasis on his official character, in which he heartily welcomed him. Among those who find themselves so reluctantly compelled to take sides in this controversy, and to range themselves in opposition to Mr. Spurgeon, are some to whom he has extended his confidence and affection, some even who are in much closer theological sympathy with him than with many of their present associates, and others who, if they dissent from some points in his Calvinism, are as firmly attached to those doctrines of grace which are at the root of Calvinism as even he can be. Can it be wise, and conducive to the defence or progress of the common faith, in harmony with a true idea of Christian brotherhood, or above all, to the glory of our Divine Lord, that he

should be utterly oblivious of the innumerable points of unity, and publicly separate himself from those with whom he has so long been in close fellowship, simply because they cannot accept his view as to the present condition of the Congregational and Baptist ministry, and make it the basis of some definite action on the part of the Union?

It may be said that this does not cover the whole of the controversy, and that there are substantial doctrinal differences between the two parties. An obvious answer is that, whatever these be, they have not originated in the last twelve months, that Mr. Spurgeon has long understood the position of his friends, and they have understood his, and that, if they have been able to live in union before, there is no reason why they should be severed now. There are, doubtless, two schools of Evangelical theology, but this is no new thing in the ecclesiastical world, and it is not evident why these two should not continue to dwell and work together in peace. The separation to which they seem to be drifting under the influence of present events would be a discredit, and assuredly would be injurious to much which both parties are desirous to conserve. Those from the outside who are urging it on, will find themselves mistaken as to the results, should they unfortunately succeed. It is simply impossible to force all Evangelical thought into the narrow groove which the Evangelical party in the Established Church have fashioned. It is, however, curious, to say the least, to find those who are untroubled by the presence of Sacramentarianism and Rationalism in their own church, so zealous for the purification of Dissent.

It is one of the misfortunes of theological controversy, especially when it affects the status of a pastor and his relations to his church, that the personal element is so apt to intrude into it and to obscure the real issue. Thus we find Mr. Halsey protesting with a quite unnecessary earnestness that he does not mean to take his creed from Mr. Rogers or Mr. Newman Hall. Nothing could be cheaper than such a declaration, since no one desires to curtail his

liberty or fetter his independence. For myself I have not hitherto pronounced any opinion on Mr. Halsey's creed. I have no means of knowing what it is, and if I had I have no authority to constitute myself an arbiter of his faith. My intervention in this controversy, as will be seen by a reference to the last number, was due entirely to an unwarranted use of my name, and the consequent necessity, as I felt it, of making my position clear. I could not do otherwise. I had been contending as best as I could for liberty in Christ Jesus, and I should not only have neutralized my whole reasoning, but have laid myself and the liberty which I advocate open to crushing rejoinders if I had left it to be supposed that what I really argued for was freedom to reject Christ altogether. My object was not to pronounce in Mr. Halsey's case, but to repudiate the suggestion that my idea of Christian liberty practically meant indifference to Christian belief. Disclaiming all idea of pronouncing as to the truth of the allegations made by the minority in the Anerley church, I protested only against the attempt to represent them as secondary matters, about which there might be legitimate differences of opinion in Congregational churches.

This is the point at issue, from which attention must not be diverted by any personal questions. Mr. Halsey himself states it in a somewhat different form when he says that he is a "Congregationalist in polity, not in creed." It would not be easy for him to mark more clearly the distinction between himself and historic Congregationalism. Of course he has a right to describe himself by what name he thinks best, but in the statement just cited he separates himself from Congregationalism as it is known to the Church and the world. Of all systems it is the one in which it is the least possible to divorce the polity from the creed, since in fact the one is built up on the other. Congregationalism starts with the principle that a Church of Christ consists of believers in Christ, and all its claims on behalf of that Church rest on that fundamental sup-

position. Everything depends, therefore, on the belief in Christ. If Christ be not risen, if He be not Saviour and God, then our foundations are swept away, and our church system is nothing. Of course, if men choose to gather themselves into societies for theological inquiry, benevolent work or religious worship, and to describe them as Congregational churches, because they retain a self-governing power, they have a perfect right to do it. So has a Methodist preacher a right to describe himself as a General, and his daughter as "La Marechale," and his entire array as an Army. But however high-sounding the titles, he has not created general, or staff, or army. So a Congregational church which has no Saviour to trust, no Jesus to preach as Christ and Lord, has lost its title to the name of a Congregational Church. That is the principle which we have always maintained, and shall always continue to maintain. Why our assertion of it should be resented as though it were an infraction of the rights of other people is what we cannot comprehend. Surely we are at least as much entitled to hold fast by the idea of Congregationalism which has stood the storm and stress of centuries, as others have to set up a new Congregationalism of their own. The Congregationalism which has won for itself a place in this nation is a Congregationalism with a creed which is interwoven with its institutions, and essential to its very existence.

* The correspondence between the Committee of Privileges of the Wesleyan Conference and the Earl of Harewood is extremely suggestive. This Committee has had the audacity to remonstrate with one of the great proprietors of the soil of England on the treatment to which Wesleyans are subjected on his estate. Being free Englishmen of the nineteenth century, they were credulous enough to suppose that liberty to worship God according to the dictates of their own conscience was one of their rights as citizens, and that they had only to appeal to the Earl of Harewood, a Protestant nobleman, to get rid of the obstructions to its exercise which exist in certain villages on his estate. They

have been bitterly disappointed. His lordship does not even attempt to meet their case, but is content to return the most curt acknowledgment of their letter without a solitary word of comment. The most bitter enemy of the landlord class could desire nothing better than this. Such a wilful rushing on self-destruction, recalling the madness of the Gadarene swine, seems possible only to the members of privileged classes who are out of touch with all modern ideas. The value of such a contribution to the study of some current questions is not to be easily calculated. It may help to convey to some minds an idea of the obnoxious character of landlord absolutism, even where the landlord himself is a fair and even high-minded man. Lord Harewood is either unable to appreciate the intensity of the sentiment he has so wantonly aroused, or he is prepared to defy it at all costs. He has thus forced into notice questions which every wise friend of his order would desire to keep out of view altogether. The extreme theory of the landlord's rights can only be maintained in these times by a careful observance of these limitations upon its exercise which common sense and a consideration for others would alike impose. The owner of large estates who abuses his power by seeking to exclude from his property all religious denominations but his own, and who thus constitutes himself a dictator of the faith and worship of his tenants, damages both his class and his church. His implied claim is intolerable, and is sure to be resented by the community at large, to the injury of the very interests he is most anxious to promote.

The object lesson which the Earl of Harewood has thought it wise to give the nation on the evils of a system which invests a few landed magnates with such enormous power, is all the more impressive from the fact that the Wesleyan Methodists are the victims of his rule. They have often been the recipients of the honied compliments and flatteries of the Church and Tory party, who have separated in the most invidious style between them and other Nonconformists. The action of great Tory landlords,

such as the Prime Minister and the Earl of Harewood, will help them to appraise these flatteries at their true figure. The "religious Dissenters" have as little to expect at the hands of these representatives of prerogative as their "political" brethren. It is, indeed, with the religious work of our Wesleyan friends that the great Yorkshire Earl claims to meddle. They have a chapel or at least a meeting-place, but they must not open it at hours of which he does not approve, and these are the customary hours of public worship. His church is open then, and with it they must not be allowed to interfere. They may have preaching services if they will, but they must not celebrate the sacraments. Such is their landlord's will, and who are they that they should dare to dispute it. In short, on this estate they may be hewers of wood and drawers of water for the State Church, which is also Lord Harewood's, but to a higher office than this they must not aspire. Could there be a stronger argument in favour of the aggressiveness of political Dissent? If this is the way in which the friends of the State Church are treated, the position of its enemies may possibly be preferable. Certainly it could not well be worse. It would not be possible to snub even Congregationalists more decidedly, and they might at least have the satisfaction of regarding such conduct as an act of self-defence against natural enemies. Seriously, this insolent assumption of a man who has not a solitary qualification for such an office except the possession of a great estate, to order his neighbours when to worship and how to worship, to decide to what church they shall belong and what sacraments they shall observe, savours too much of the Middle Ages to be endurable to-day. Lord Harewood must have forgotten in what century he is living. It certainly is not for us to complain of him. He is doing our work more effectually than we could do it ourselves. A few more such defenders of the Church, and the representative of *The Pall Mall Gazette* would not find it necessary to ask Mr. Bradlaugh whether he thought the cause of Disestablishment was advancing or not.

The vote in favour of the Oaths Bill is one of the most painfully significant which has been given in Parliament for many a day. It is only a few years ago since the Tories were calling heaven and earth to witness that the passing of Mr. Gladstone's Affirmation Bill would be a deadly blow to true religion; since Mr. Thomas Lea was administering unctuous rebukes to the Congregational Union for daring to interfere in a political issue, and to pass a resolution in favour of extending to unbelievers the same political freedom which they had claimed for themselves; since Tory orators, up and down the country everywhere, were making use of Mr. Bradlaugh's name as the one bogie which could alarm, for example, such excellent Liberals as Cornwall Nonconformists. It is curious now to remember how often one met at that time up and down the country with men generally esteemed perfectly sound politicians, who would gravely tell us that they were Liberals on every question except the admission of Mr. Bradlaugh by the passing of the Affirmation Bill. One incident in connection with this Tory device we shall not easily forget. During the election campaign of 1885 it was our misfortune to have to address an excited assemblage at Tunbridge Wells on Disestablishment. In the crowded audience was a large and hostile element, which, from the outset, showed a determination to be obstreperous. Our excellent friend, Rev. William Guest, was called on to commence the meeting with prayer, but he no sooner came to the front for that purpose than he was saluted with a wild howl of "Bradlaugh, Bradlaugh." The policy of the Church defenders was to identify Dissent with Mr. Bradlaugh. What a miserable farce it all looks now in the face of such a majority as Mr. Bradlaugh secured for his second reading. It must be remembered that the Tories helped largely to swell that majority, and that the Tory Government could have defeated the measure if such had been their desire. On the contrary, they looked on, and some of them growled, but offered no serious resistance, while their followers conceded to Mr. Bradlaugh what they had so contumeliously refused to Mr. Gladstone. What has wrought this extra-

ordinary change? If there were any reason to believe that there had been a conversion to sound principle, it would have been a subject for hearty congratulation. But he must be credulous indeed who has any such belief. Who can doubt, indeed, that if Mr. Gladstone were in office again, and it were possible to use this Bill as an instrument for annoying him and sowing dissensions among his followers, the Tories would have recourse to all their old tactics for the purpose of defeating it, and so weakening his power? This is the kind of conduct which brings politics into contempt. Strange to say, there are always well-meaning men who, uninstructed by experience, are ready to enter into these questionable confederacies, and it is to them they owe their success. We see it in the case of Ireland to-day, only that in it the deceivers are trusted after the exposure of the fraud. The Liberals are taunted with an indifference to law and order, and the men who thus taunt them a little more than two years ago were themselves in league with the party which they now denounce as guilty of all the wickedness charged in "Parnellism and Crime," and so far fulfilled their part of the unprincipled compact that they allowed the Coercion Act to lapse, and became the apologists for the men convicted of the Maamtrasna murder. We welcome the Oaths Bill on religious far more than on political grounds. The profanity of the present mode of administration is something revolting, and we have not the slightest belief in the argument by which it is sustained. We would have the bearing of false witness be punished just as perjury is punished now, and the deterrent effect would not be appreciably reduced.

The announcement that Earl Granville will preside at a public dinner to Mr. Chamberlain reads like a revival of the better traditions of our public life. It is, indeed, a non-political dinner, but it is not a dinner to a non-politician. Mr. Chamberlain, wherever he is, is the most powerful force in the Unionist ranks. We know the sentiment is not popular among our own friends, but if they

would ask themselves why it is so unwelcome, and would be candid, they would have to admit that its sting is in its truth. It is more difficult to condone the opposition of any other of the dissentient chiefs, because there is no other (with the doubtful exception of Mr. Bright) who has been so disappointing, or who has contributed so much to the present condition of the party. We all reconciled ourselves speedily enough to the secession of Lord Hartington; and so it has been the fashion (one which we have always deprecated) to compliment him at the expense of his much abler, and, as we believe, quite as conscientious ally. We have disapproved Mr. Chamberlain's action as much as any of our friends, and we have not failed to say so, even while we have condemned the mode of attack upon him. But nothing can blind us to the fact that to him the Liberal Unionists are indebted for any hold they retain over radical politicians in the ranks of the seceders. Lord Granville, on the other hand, is a tried and trusty friend of our veteran chief, and his presence at a banquet to so distinguished a foe may, we hope, be taken as a sign that these political differences do not affect personal relations as much as appears to the outside world.

Assuredly the work which Mr. Chamberlain has done in America has been well done, and he is deserving of all honour for the ability he has shown in so handling a very difficult question as to satisfy the jealous susceptibilities of the opposing parties. The bitterness with which he was assailed by Mr. Labouchere is lacking alike in patriotism and in sagacity. If we are to judge by the conduct of these gentlemen it might appear as though magnanimity had no place in political life. It may seem useless, therefore, to remonstrate with them on the want of generosity and grace in such unworthy attempts to depreciate and annoy a former political associate. But it is strange that so acute a man as Mr. Labouchere does not see that they are short-sighted and impolitic in the last degree. The men who have thus lost sight of every other consideration in

their desire to injure Mr. Chamberlain, and who carried that feeling so far as to nibble at the cost of an embassy whose success should have been desired by every true patriot, have injured themselves, not him. There is nothing which Englishmen resent more than this spirit, and there could not be a more striking practical condemnation of it than Lord Granville's consent to preside at the congratulatory banquet.

There is something pathetic in the death of Mr. James Clarke in the midst of a controversy in which *The Christian World* has been brought into such prominence. For the journal was so intimately identified with the editor, was so entirely the creation of his own genius, was so true a reflection of his own views and tendencies, that it was not easy to separate between them. For ourselves, however, we prefer here to consider the man rather than the editor. No doubt it was as an editor that his ability was manifest, but it is certainly possible to confine ourselves to a brief notice of his personal qualities without a discussion of his strength and weakness as an editor. No considerations of personal friendship would restrain us from expressing our dissent from teaching which we judged erroneous; but, on the other hand, we should never be forgetful of the high qualities of a man because we disapproved of some of his opinions. For Mr. Clarke we had a sincere affection based on an intimate knowledge extending over many years. His theological tendencies had been determined long before our acquaintance began, and they were widely divergent from ours. We often differed in opinion, but we were never alienated in feeling. We could not but feel that even what we esteemed his errors were partly due to a reaction from his early training in one of the narrowest of narrow schools, and were partly the defects of his own higher qualities—his fearless independence, his exaggerated repugnance to authority, his ardent love of truth and liberty, his chivalrous sympathy with the weaker cause. Where he was best known he was most loved. There need be no

higher tribute to his personal excellence. He was a man of warm and generous nature, singularly loyal in his personal attachments and friendships, and winning the affections of others by a kind of magnetic attraction which it was not easy for those brought into close contact with him to resist.

CURRENT LITERATURE.

Personal Remembrances of Sir Frederick Pollock. Two volumes. (Macmillan and Co.) There are some books which are above, others which are below, criticism. It would be unfair to Sir Frederick Pollock to class these "Remembrances" among either of these. It is by no means a contemptible book, but it is certainly one which would neither tempt nor repay the exercise of the critical faculty. Perhaps it is not entitled to praise much higher than that of being a lively, gossiping book with a great deal of good sense and right feeling. Sir Frederick is a man who has had large opportunities of seeing the world, and of seeing it also under different aspects, and if he is not remarkable for breadth of sympathy or liberality of view, he has at all events the art of telling us in a frank and easy way, a good deal that interests as to the men he has met and the things he has seen. He is the son of one who for many years held a distinguished position at the bar and the House of Commons, and was for a long time one of the legal luminaries of the Tory party, by whom he was ultimately promoted to the office of Lord Chief Baron, which he filled with considerable distinction. Sir Frederick himself attained a certain position at the bar, and afterwards became the Queen's Remembrancer, whatever the functions of that peculiar office may be. As may be supposed, therefore, he has known a good deal of various classes of men, and he is able so to reproduce his recollections as, at least, to interest his readers. He has all sorts of anecdotes, anecdotes of the bar, and of the revising courts in which he was a barrister, political anecdotes and society anecdotes, and on the whole they are fairly told. We cannot do better, in order both to interest our readers and to give a true idea of the book, than by quoting some of them. The following comedy of mistakes at a bar dinner is sufficiently amusing :

"On taking my place, for the first time, as junior at the bottom of the circuit mess-table, I found Warren and his friend Q— sitting close to me. Warren was then in the early enjoyment of his well-deserved literary reputation, as the author of the 'Diary of a Late

Physician,' and was fully conscious of that and all other claims to notice and recognition. He was a thoroughly good-natured person, always ready to join in the laugh against himself, and indeed to repeat things which most people would have been contented to let alone. He was an admirable mimic, and fond of displaying his accomplishments in that line, which made him acceptable as a very amusing companion; but he lived at that time in an atmosphere of touchy self-esteem and vanity, the influences of which not unfrequently made themselves felt. On this occasion, as a certain ancient and formal waiter was slowly going round the table at the end of dinner, and collecting the dinner money from the men in order as they sat, Dundas left his seat to go away, and in passing me said, 'Please pay for me now; I have to attend an early consultation, and that ridiculous person will not come out of his regular course to take my money.' No sooner had Dundas left the room than Warren said to me, 'Did Mr. Dundas call me a ridiculous person?' I made some hasty answer, less cautious perhaps than it might have been, being still engaged over the dinner bill, to some such effect as that he could hear what had been said as well as myself; and presently we all came away, for I seldom stayed at table myself after the bill was called and paid. Next morning Dundas told me that he had received a visit at his lodgings from Q——, as the bearer of a message from his friend Mr. Warren to demand an explanation of what he was supposed to have said of him just before leaving the dinner-room. Dundas experienced some difficulty in making out what the supposed offence was, but having done so, had none in disclaiming any intention to affront a gentleman with whom he was not personally acquainted, but of whose fame and abilities he was well aware, and so forth—all, no doubt, expressed in the courteous words and manner which belonged to himself. Upon this Q—— at once said that after what had been explained, he was now perfectly satisfied, as representing his friend Mr. Warren; but (as a climax of absurdity) he added, 'It remains for me to ask, in my own name, whether your words in leaving the room were intended to apply to me?' to which Dundas, in perfect astonishment, found no word to reply, except, 'Sir, until this moment I did not know that there was *in rerum natura* such a person as yourself;' and so the incident closed."

A quiet bit of satire, of which Sir Frederick is rather fond, is contained in the following story of Lady Olivia Sparrow, a well-known Evangelical light:

"During the Huntingdon race-week in August, which was attended by the members for the borough, a very handsome luncheon or early dinner was given by Lady Olivia Sparrow at her house at Brompton, which was full of every conceivable luxury. Now, Lady Olivia was conspicuous in the religious world, and Colonel Peel, after going over the house, slyly remarked to her upon the comforts with which she was herself surrounded. 'Yes,' replied Lady Olivia, 'there is the more to thank God for.'"

We have not often seen a better electioneering story than the following:

"Lord Stormont's agent at a Norwich election found that an old friend and supporter had taken £4 from the other side to vote against him. He dilated to him upon the wickedness of changing sides, and added that he was a great fool too, for that he would have had £5 if he had stuck to his principles. The inconstant voter was penitent, and the agent went on to say, 'But it's not too late for you to do the right thing. Give me that four pounds, and here's a five pound for you,' which was a good stroke of business for his employers."

We could easily multiply such extracts, for the book is full of racy stories, which for the most part have the advantage of novelty. We must content ourselves with the following sketch of a sermon by Bishop Wilberforce, preached in St. Mary's, Oxford, in 1864, during the agitation produced by the *Essays and Reviews*. It is contained in one of Sir Frederick's letters to his father.

"It was a frightful sermon. He is engaged in a crusade to uphold the dogma of everlasting damnation in spite of the Privy Council. According to this Christian divine, the tenet in question is the choicest morsel of comfort in all religion; to doubt it is to question the goodness and love of God in the tenderest point. It is the foundation of all hope, the corner-stone of charity. The face that one associates with courteous smiles and polished talk was deformed by fury. Hatred of his theological opponents glared from his eyes. His plump fingers seemed to be clawing at them. His whole appearance was transfigured to what one may conceive as that of an old Dominican preaching the faith of the Holy Office. Humanity craved for it; the expectation of endless torment was always planted in the breasts of men. Even heathen antiquity required it. It was the one sound point in Paganism. . . . I don't think the sermon was much liked by the congregation, and the Bishop would hardly have dared to preach it to the University congregation at the same place in the morning. I met the Bishop two or three days afterwards in London. He said, 'I saw you among my supporters at Cambridge on Sunday.' I ventured to reply, 'I am always glad of an opportunity of hearing your Lordship preach, but you must not count me among your supporters on this occasion.' He rejoined, with his usual urbanity, 'I know it well; I was watching your face all the time.'"

It would not be easy to find a pleasanter book for a leisure hour. Sir Frederick is a man of wide culture, both of literary and scientific taste, and of considerable power of observation. He might very fairly be described as an agreeable rattle, and his talk was always amusing, sometimes instructive. There is no ill-nature in any of his remarks, and some of them are exceedingly shrewd.

The New Judgment of Paris. Two Vols. By PHILIP LAFARGUE. (Macmillan and Co.) This is not a long book, and yet it is impossible

to deny that it might have been made considerably shorter without affecting the clear development of the story, or diminishing the interest of the reader. Still we are not disposed to complain. A certain amount of padding is to be expected in every novel, and some of this is fair enough. In truth, there are some exquisite little bits scattered up and down in the conversations with which, though they may not be relevant to the story at all, we should not be inclined to dispense. There is an artistic and literary flavour about the talk which is not unpleasant, and it seems to us not improbable that some of the sketches are taken from life. The story, though with little excitement and no sensation, has still in it quite sufficient of action to maintain the interest of the reader. The title is taken from the title of a picture, but it is itself an inversion of the old Greek legend, *i.e.*, one woman has to choose between three men, each of whom has a separate attraction for her. Her first choice was a mistake, and the correction of the mistake constitutes the great subject of the story. We shall not attempt to follow it in its windings, but it is fair to say that the tone of the book is healthy, and that it has a delicacy of thought and subtlety of charm of which we are not fully conscious till we lay it down and review its characters and incidents.

A Phyllis of the Sierras. By BRET HARTE. (Chatto and Windus.) There is a crisp and breezy freshness about Bret Harte's stories which constitutes an irresistible charm. "*A Phyllis of the Sierras*" is no exception. The interest of the tale begins with the first page, and is sustained to the last.

One Traveller Returns. By DAVID CHRISTIE MURRAY and HENRY HERMAN. (Chatto and Windus.) There is great beauty, both of thought and style, in this book, but while its power is unquestionable, we fancy it is too weirdlike in its character to be generally interesting. Still it is to be said that the story is laid at a time and amid scenes with which this supernatural element seems to be perfectly in accord. It is a story of the conflict between the old Druidism with its barbarous temper, its cruel superstitions, its savage rites, and the new Christianity. It begins with the story of a murder of the Queen of the people who was singularly beloved, but was sacrificed by the Arch-Druid because of her conversion to Christianity. How she returns, and returns to bless the land is told in this narrative. The picture of the times and of the different forces at work in them is very striking, and perhaps the mysterious setting is necessary to give it completeness as serving to reproduce the atmosphere of myth and legend under whose shadow the people of those times lived.

[We are compelled to reserve most of our Current Literature till next month, when additional space will be devoted to it.]

The Congregational Review.

MAY, 1888.

EVANGELICAL PREACHING.

It is a common charge against the Nonconformist ministers of the day that the character of preaching has undergone a very material change, that in general it is less doctrinal and more ethical; less definite, and more vague and uncertain; with less of direct and earnest appeal to the conscience, and more of intellectual fancy and speculation—that, in short, the evangelistic character of the pulpit, if it has not been sacrificed altogether, has been kept in the background to such an extent that numbers of Christian professors are in danger of forgetting that the primary work of the preacher is to proclaim the “gospel of forgiveness.” Would that it were possible to meet this impeachment with a categorical denial at once complete and explicit. But after comparing the testimonies of those who have larger opportunities for judging than preachers themselves can possibly have, it is not easy to resist the conclusion that there is a measure of truth in these allegations. The defect may not be as extensive as they represent, and certainly does not indicate that loss of faith, which, with a lamentable want of charity, is inferred from it; and there have to be set over against it some very high qualities on the other side; but it cannot be denied, and ought not to be ignored.

At the very beginning of these observations it is necessary to emphasize the fact that a preacher may be severely orthodox, and yet far from evangelical in his pulpit ministrations, not only lacking in the full statement of the doctrine of the cross, but even more in that sympathetic

tone and fervid zeal which are of the first importance in any one who is to be a winner of souls. The Free Church of Scotland is supposed to be the favoured home of orthodoxy, and if there be one part of the country in which that orthodoxy is regarded with more profound veneration and guarded with more intense jealousy and even with more watchful suspicion than another, it is in the Highlands. Yet often as we have worshipped in Highland churches, it has seldom if ever been our good fortune to hear an earnest evangelical sermon. There was not the faintest reason to suspect the orthodoxy of any of the preachers, and it is more than possible that they would have detected some laches in ours. They were simple-minded, godly men, old-fashioned in their theology, and exclusive in their sympathies, as enamoured of their own Church, and as satisfied of its authority, as is any High Church Rector in an English village of his place in the true Apostolical succession. They could doubtless have stood successfully any examination in the doctrines of grace, and would not have stumbled at the hardest test which could have been imposed upon them; but so far as our experience went, and it was not inconsiderable, they seldom preached what they so surely believed. Had there been any controversy in relation to doctrine, they would have been found earnestly contending for the "faith once delivered to the saints," and though they would not have gone so far as the worthy divine who suggested that the parchments which Paul had left behind at Troas must have contained the original draft of the Confession of Faith and the Westminster Assembly's Catechism, they certainly would have maintained that in these formularies we have the "truth, the whole truth, and nothing but the truth." The curious fact was that they so seldom sought to bring that truth into contact with the consciences of their hearers. We had extraordinary pieces of exposition, especially of chapters of the Old Testament; curious discussions of such interesting points as the twelve stones which Joshua erected in the Jordan; unctuous references to the privileges of the Lord's dear people, and the like; occasionally fierce denun-

ciations of heretics, especially any who had been carried away by the attractions of science; but of appeals to the conscience of sinners, or proclamations of the grace of God, either in its message of forgiveness or in its teachings that, "denying ungodliness and worldly lusts, men should live soberly, righteously, godly in this present world," there was a lamentable deficiency.

These references are not made with the intention of casting any reflection on the men, still less of depreciating the character of the noble Church to which they belong, but only of rebutting the suggestion that a lack of the evangelical element in the preaching must necessarily be due to its absence from the creed. These preachers would not have yielded to Mr. Spurgeon in the matter of soundness, and yet it must be confessed that the food they gave to the people, who surely needed the bread, was hard and dry as the stones. The reason might possibly be that they attached an exaggerated importance to what they regarded as instruction, and thought too little of the imperative necessity for awakening dormant consciences, warning sinners who were deluding themselves with the idea that all must be right with those who held the creeds and observed the ordinances of the Church, and of proclaiming to inquiring souls the glorious gospel of the grace of God.

It may be that we, in this country, have fallen into a similar error. One indication of it is the excessive craving in many quarters for missions and mission preachers and the success which continually attends the labours of such men. Albeit, there may be nothing in the character of their ministry which at all explains the results which are realized. Far be it from us to suggest that men of this order are not necessary. A class of "Evangelists"—men doing the sort of work which the Church of Rome commits to select preachers—having it in charge to visit different parts of the country simply to "evangelize" might be a mighty power in the land. There is nothing in the principles of Congregationalism to prevent the creation of such a class; though there is very much in the circumstances of the churches which would make it difficult unless such men were also

pastors of churches, who secured freedom for this wider service by having efficient assistants in their ordinary pastoral work. This latter arrangement has very much to recommend it, and if wisely carried out might have an incalculable effect in promoting a revival of religion throughout the country.

But even this plan would have attendant disadvantages if it were supposed that the evangelists at all relieved the pastors from the discharge of this special duty. Every minister ought to be an evangelist in his own pulpit, and unless he is so, the benefit to be derived from these occasional visits of men consecrated to this special work would be very materially diminished. It is to be feared that there are not a few who forget this, and who, as a matter of fact, neglect this most important section of their work. They are so anxious to build up Christians in their most holy faith that it may be they sometimes overlook, what is also only too true, that to a large number of their hearers that faith is not a reality and exercises no power over them. There are those who assert that our congregations are honeycombed with unbelief; that the monthly Reviews have sown broadcast the seeds of doubt; that the audacious dogmatism of evening papers which write as though their able editors had received a commission to remodel religion and politics alike has so far told upon others that they have a vague dream of some new Evangel. The picture is, to say the least, very much overdrawn, but it must be admitted that among our congregations there are numbers who answer to the description given by Isaiah, and applied by our Lord to the men of His day. They draw nigh unto God with their mouth and worship Him with their lips, but their heart is far from Him. They are well instructed in the doctrines of the gospel, and it may even be that they regard themselves as believers in them, the fact being that they have never devoted so much thought to them as to entertain any doubt. The heart is not with the gospel, the gospel is not in the heart. There are Christian professors in all churches of whom this is true, and still more is it so of those who attend our

places of worship but remain outside Christian fellowship. Ministers who live in their studies, or move only in circles where there is so much of respect for them and reverence for the truth they preach as to restrain freedom of utterance on doctrines and churches, little understand the utter indifference with which the most sacred truths of our religion are regarded by many, even of those who show an apparent interest in the work of the Church. Could they realize it they would assuredly give up the idea that the principal work was to build up, and would feel that it was necessary to be continually laying afresh the foundations in the proclamation of that simple message which everywhere was the burden of the Apostolic teaching—Christ Jesus and Him crucified.

Even in the case of devout Christians themselves, there is occasion for the continued repetition of truths, which indeed are familiar, but which, to those who are possessed by them, have not lost their value or their attractiveness because of their familiarity. The more devout in spirit, the more simple-hearted in his trust, the more advanced in the Divine life, a Christian is, and the more intense will be his interest in the truth which has been blessed of God to his own soul. He knows his own weakness and so does not turn away with scornful indifference from warnings as to the deceitfulness of sin. Every day he is made more conscious that it is by the grace of God he is what he is as a Christian, and he finds new strength as he listens once more to the exceeding great and precious promises which assure him that that grace can never fail the soul which seeks it. Jesus Christ, the author, must also be the finisher of his faith, and it cannot be that he can hear too often of Him, even though it be nothing more than the renewal of the first and simplest message of His love.

There are two or three reasons which may help to explain the mistake into which many pastors fall by overlooking these needs and cravings of all devout hearts and in seeking to cultivate a mode of preaching which may at first appear more suited to those of advanced Christian experience.

They are offended (a stronger word might be used with perfect truth) at the feeble platitudes which are palmed off upon us as the simple preaching of the gospel. We have to-day a number of good men whose zeal outruns their knowledge who think themselves called and qualified to preach the gospel. Such an idea would never have occurred to any one else, but it has taken such full possession of their minds that they never doubt as to the Divine commission which has been entrusted to them. They do not profess to be ministers of the gospel, and have a noble disdain of those who are, holding them to be fettered by professional etiquette, and in their secret hearts probably regarding them as mere hirelings. Let it not be supposed that we are speaking out of any feeling of jealousy to lay preachers, or any disposition to underrate their work. On the contrary, we attach immense value to the free, earnest unconventional teaching of a man of business, who has the courage to tell the world of what he himself has tasted, and felt, and handled, of the good word of life. He looks at the subject from a standpoint of his own, and can speak with a freshness of illustration, and a consequent independence and force impossible to one whose whole life is spent either in his study or in the special word of the Church itself. He knows men of the world as ministers cannot know them, sees them in their times of *abandon* and *unreserve*, hears them criticise Christianity and Church work in a style which they certainly would not employ in the presence of ministers, and if, having had such an experience, he holds fast by the faith and supports the profession by a blameless and noble life, he has a power which any minister might well envy. The testimony of such men could not fail to produce a strong impression. But they must be men of intelligence, of sobriety of thought, of practical judgment, and of broad sympathy, united with real enthusiasm. To such men a hearty welcome would certainly be extended by all faithful ministers of the gospel. Or, on the other hand, if there be plain, unlettered men, with native shrewdness, which has been sanctified by the grace of God, who preach the gospel of Christ, it may be in rough and

rugged language, but with a fervour and a force which are the fruit of their own intense conviction, who would not thank God for those who prove themselves able ministers by their power to awaken the conscience and to move the hearts of men. Would to God the Lord would multiply such prophets. The one qualification which we ask in the preacher is manifest power to preach, in thought however simple, in style however homely. But we decline to regard the repetition of a few phrases, without attempt at explanation or illustration, as preaching. An address of this character, to which it was our misfortune to listen, will not easily pass out of our memory. The speaker was a man of considerable social status, the sincerity of whose piety we should be the last to question. His address consisted of a number of sentences, loosely strung together, in which the central truth of the gospel was being continually repeated, with hardly a variation in the phraseology. It was all true and good, but there was not the faintest attempt either to expound the truth or apply it to the hearers, and yet this was regarded as the preaching of the gospel. But even this was of a higher type than some of the discourses delivered by officers of the Salvation Army and others of the same calibre, who seem to forget that a faith, to be strong and enduring, must be intelligent, and who, in fact, act as though their appeal was to be made, not to reason or conscience, but to emotion and excitement, and the more loud and noisy it is, and the more devoid of all sober thought, the more likely is it to be successful. The injury which these free-lances are doing to all Churches, by creating in many good people a distaste for the quiet and orderly work of the Church, and, indeed, engendering an aversion to Church institutions in general, is beginning to be understood by many who at first heedlessly extended to them their patronage, because of their belief that they were doing valuable practical service among the estranged masses. But the more serious mischief they are working among the people by the lowered conception of preaching and of the nature of conversion which their practice fosters, is as yet very imperfectly realized. In

fairness it must be added that ministers themselves are partly responsible for these extravagances. Had they given more prominence to the evangelistic element, there would not have been this tolerance for teachings so eminently unsatisfactory. There is a widespread and not unnatural feeling that the Church has not been sufficiently aggressive nor the power of the gospel to convert souls sufficiently manifest. Hence any who seemed to be doing a neglected work have been welcomed by those who were weary of the decorous respectability which, in their judgment, had become a substitute for the burning zeal of sincere piety. The sympathy which numbers, including some of high Christian character and intelligence, have shown even to the vagaries of the Salvation Army, ought to be a lesson and a warning. The only way in which the pulpit can vindicate its own position is by proving itself to be a real force for the conversion of men, and this can be done only by an earnest and faithful preaching of Christ crucified.

It is not surprising however, if, on the minds of some preachers, the effect of these movements has been to drive them into the opposite extreme. Offended by the contempt put upon thought and culture, and the praises lavished upon some wild, extravagant, and unintelligent presentations of the gospel, they have been anxious to escape from this fault, and that anxiety has betrayed them into a mistake hardly less serious. In their distrust of appeals to mere emotion and of the sudden conversion which they are supposed to work, they have been tempted to forget that the primary object of their ministry is to convert sinners, and have insisted, perhaps too strongly, upon the truths best fitted to correct the excesses which they deplore. Hating sensationalism, and perhaps too much under the fascination of culture, they have unconsciously drifted into a neglect of pure evangelistic work. It would be grossly unfair to infer that their neglect is due to any disbelief in the gospel as the mighty power of God unto salvation. They err not in the matter of their personal faith, but in their conception of the best mode of preaching. They assume, and no doubt correctly, that their

congregations are acquainted with the doctrine of the cross, but they forget there is a need for a constant presentation and enforcement of it by such arguments and persuasions as are best calculated to confute the doubt, arouse the indifference, and quicken the spiritual thought of their hearers.

This is the course which should be taken, if only to counteract the evil done by teachers who seem to think that their sole business is to arouse excitement, and whose exhortations to faith are so lacking in any vivid exhibition of the evil of sin, or any adequate conception of what is intended by believing in Christ, that they serve only to bring into contempt the most glorious doctrine of the gospel. The true way to meet that surely is not to allow the preaching of that doctrine to fall into desuetude, but rather to overcome the evil by the good. If the truth has been caricatured, the more imperative the necessity for the return to a truer and more scriptural mode of teaching. Very possibly it may not be popular, but unpopularity is a small thing to face when service has to be done to Christ and His gospel. Granted that no one is less likely to please men than a preacher who displeases alike those who want intellectual novelties on the one side, and on the other those who are crying out for emotional excitement. Still, if he feels that his duty requires him to resist the extreme tendencies of both, to preach the Gospel and the Gospel only, but to preach it so that it shall enlighten and convince the understanding, expose to the heart its own deceitfulness, and bring home to the awakened conscience the message of the Divine love, he must do it at whatever cost. It is required of a steward, not that he be prosperous in the administration of his trust, but that he be found faithful, and in a minister of the gospel, faithfulness means the exercise of all the best faculties of his nature, in order that he may so preach that men may believe and be saved.

It is a grave fallacy to suppose that such preaching implies any neglect of intellectual quality. The exhibition of the old truth which is familiar to all the hearers, in forms so

fresh as to attract and command the attention, puts a more severe strain upon mental power than the starting of some new philosophical theory. It is easy to dazzle by the very audacity of some speculation, which has an air of originality about it, and is recommended by a certain glitter of style. To awaken a new interest in a common theme, to deal with consciences which are in danger of becoming seared by means of truths which they have for years resisted, to rouse men from that spiritual apathy into which we are all too prone to fall, and to do it by considerations and arguments to which they have become only too well accustomed, is a much more difficult achievement—it is hardly too much to say the most difficult which any man can undertake. Even in politics, the interest of men would soon be exhausted if a speaker had to be continually handling one theme, and had only the same repertory of arguments from which to draw all his reasonings. As it is, though events continually supply new illustrations, and though the feelings of the hearers are strongly in sympathy with the speaker, yet there very soon comes a weariness of any subject which has for a long time a monopoly of public attention. But the preacher of the gospel has to deal with men who hate the message which he has to repeat to them. He has to contend against their unspiritual tone and temper, against their preoccupation with the innumerable things of the present life in which they are interested, against their disposition to doubt and cavil, and against the listless indifference in which they are too prone to indulge. And he has to do all this, to compel attention to an unwelcome pleading, to awaken a slumbering heart, to sweep away the obstacles which hinder the reception of truth, by the repetition of the “old, old story.” To prepare a dreamy and tender poetic essay, to discourse with eloquence on some literary or ethical question, to analyze the character of some great author or hero, or illustrate some epoch-making event in history, is surely a much simpler and easier work than so to set forth the simple facts in the work of redemption as to compel men to yield their hearts to God. The combination of simplicity with power is

very rare, and in every department as valuable as it is rare. But it is nowhere so hard to attain as here when dealing with truth familiar to all. But it is the heart rather than the intellect which the preacher has to affect, and he who could succeed in this gives an evidence of power far beyond that which is shown in any "enticing words of man's wisdom."

There is a growing desire to set up a wider conception of the function of the pulpit by insisting that its influence shall be made to tell upon all departments of human character, and all phases of human life. To a certain extent this is commendable. The ethics of Christianity need to be expounded and enforced with great directness and earnestness. It is not desirable, nor is it expedient, that a Christian preacher should use the brief opportunities he has for instructing men in the things of the kingdom of God, and for beseeching them to submit to its rule, in discussing schemes of social reform, still less in airing his views on some political controversy of the hour. It is his duty to set forth the great principles which underlie all the problems of daily life, and by which all ought to be ultimately settled, but even these ought not to have an undue prominence in his teachings. The temptation with many has been to repair the neglect, as they esteem it, of former times by continually insisting upon these forgotten aspects of Christian duty. It has been a grievous mistake, and grievously have they answered it. But it is a mistake committed as the result of a very pardonable endeavour to give a more complete idea of Christian life. That ethics should have a distinct place in the teachings of every pulpit will not be denied by any reasonable man. But if proof were necessary it would be furnished in abundance by the unhappy consequences which have too often resulted from the adoption of an opposite course. A divorce between religion and morality is sure to inflict injury on both. It seems almost incredible that Christians with the New Testament in their hands, could ever suppose that there could be any genuine piety where there is not moral goodness. But alas! the cases are not so uncommon

as could be desired, in which men who have had a high reputation for orthodoxy and religion have been living lives of fraud or immorality; and the saddest feature in the whole is that they have been unconscious of the glaring inconsistency, not to say flagrant dishonesty, of their position. That Christian preachers should seek to guard against such misrepresentations of the gospel by insisting that the will of God is our sanctification, and that sanctification means righteousness and temperance, as well as godliness; or that, in the presence of so much strange delusion on the point, they should be somewhat persistent in their testimony on the subject, is not surprising. But they will certainly fail, even in their own object, if in their inculcation of duty they are not careful always to find their authority, their sanction, and their motive in the cross. The preaching of duty may be intensely evangelical, and ought to be so. What we are and what we do is for Christ's sake. He who exhibits duty in its connection with our obligation to Christ, need not fear that he will be reproached for throwing to the people the dry husks of morality, instead of giving them the bread of life. These two departments of Christian teaching ought never to be regarded as separate from, much less as being antagonistic to, each other. They are, on the contrary, mutually dependent. The more fully the obligations of Christian life are expounded and realized the deeper will be the sense of dependence, and the more earnest the prayer for that grace by which alone we can be able to reach such an ideal. On the other hand, the more we are possessed with the thought of our Lord and our Master, of all He is to us, and all He has done for us, the more intense will be our desire to glorify Him by seeking conformity to His will. The more sincerely we love Christ, and the more shall we love His brethren and ours, the fuller will our hearts be of charity and our lives of active and self-denying goodness, the sterner the resistance we shall offer to temptation, and the more diligent our pursuit of the things that are pure, are honest, are lovely, and of good report. To preach the gospel without preaching morality, in all its varied aspects, is impossible; for we

cannot love the God we have not seen, unless we love our brother whom we have seen. Morality is only the exhibition of that love. But in vain shall we follow after this goodness unless the grace of Christ be our strength, as Himself is our example, and love to Him our inspiration.

DEAN PLUMPTRE'S DANTE.*

By this work on Dante, which may well be described as gigantic, Dean Plumptre has done to literature and to all cultivated men and women a benefit not easily estimated. It is with no common feelings of reverence that we approach a book containing the ripest thought and austere study, the religious convictions and literary enthusiasms of a thinker and scholar during thirty years. Dante's influence has entered far and wide, to a degree we are none of us conscious of, into all the national thought and life of Europe, into our own domestic and private lives, into even our individual thoughts, prayers, aspirations, and imaginings, till to eliminate it is like trying to eliminate the influence of the New Testament or that of Shakespeare. We enter into the heritage of thought and imagination of the ages, ignorant of where we add to or simply repeat the ideas of somebody else, and the very costermonger in our streets, though he may never have heard the names of Dante, Shakespeare, Goethe, is touched subtly, inconceivably, divinely, by their magic influence. To say this is to acknowledge not only a never-to-be-paid debt to Dante, but a debt also to Dean Plumptre for so ably assisting us to a right knowledge, estimation, and appreciation of the poet of all time.

We say "assisting," because it would be, indeed, ungrateful to withhold acknowledgment to the older friend of our childhood, Cary, whom Dean Plumptre confesses still

* *Dante*. By DEAN PLUMPTRE. 2 vols. (Isbister & Co.)

“to hold the field;” certainly no one else in England, and only Longfellow in America, has ever pretended to be in possession. This last translation of Dante, which we have before us, goes further in pretension and perhaps in attainment than either of the other works. The ideal—that of producing Dante’s verse in his own *terza rima* instead of plain English blank verse—is higher, though a doubt may be raised as to its even possible achievement, but at least it may be said that he will be a brave man who follows in Dean Plumptre’s own line, and tries to do better. After perusing carefully the two volumes before us with their masterly and scholarly translations, the exhaustive life of the poet, the critical and elaborate studies of the poem, the collection and summing up of everything that every one (worth hearing) has had to say on the subject, the estimates of Dantean influence on European and American nations generally, we are left with the puzzled thought, whether any one else will ever have anything fresh to say on the matter, or if he have, the courage to say it.

The life of Dante is always debatable ground. Like a figure in a dream he stalks a wanderer, always a wanderer, through the world, cut off, almost from childhood, from the sacred loves of home, held in tender affection by men, and yet standing from them afar on a lofty pinnacle, scanning with gaze of poet and prophet and visionary the heavens and the life of man, following an ideal of love that he himself does not understand; a man taught, and guided, and inspired by the Eternal. His face, as by pictures it has been imprinted deathlessly on our imaginations, surrounded by its laurel crown—which seems to have been accorded to him ungrudgingly by his fellow-citizens even in boyhood—is the sad and worn one of a pilgrim-visionary on earth, the face of a man who, in a very deep sense, had been in hell. But side by side with this dream-figure Dean Plumptre has placed another, no less beautiful, and more real and human:—“A child of quick eager intelligence, with dark, glancing, melancholy, dreamy eyes, with hair of the golden auburn . . . asking many questions and saying strange things, devout with a child’s devotion

to the Virgin and the Saints, especially St. Lucia, learning his Latin grammar, probably at the Abbey School, in the *Manual of Donatus*." The young man of keen, artistic temperament, sportive and gay at times like a little child, betraying here and there signs of that indomitable will and purpose, of that reticent pride, and deep, hardly-to-be-controlled emotion, which distinguished him afterwards; a youth drinking to the full of life's enjoyments, revelling in music and in art, in science and in literature, with companions of like artistic sensibilities; as much at home in the lecture halls of Bologna, Paris, and Oxford, as in the picturesque streets of Florence, and the lanes and fields where he drank in inspiration from floating clouds, the songs of birds, the shifting lights and shadows on water, sky, and land; open to all natural influences, with a mind and heart too keenly alive to outside impressions to be haunted by the fear of those long years of exile, loss, and sorrow, that were to follow. No wonder that Dante, with his beautiful impressionable nature, the dark shadows stretching across his life, ever darkening towards the close, his quest of the spiritual and the ideal to be ended in a vision of God Himself, has seemed to us at times a figure like unto that of Christ, who, too, dashed and wrecked His life against an Ideal that He might lead men to the Perfect Righteousness.

But Dean Plumptre has shown us that Dante was not alone, as we have been tempted to think him, a poet, an idealist, an artist, and spiritual mystic; he was also a man of action, taking part early in his life's history in the politics of his native city; nay, sought out, and placed in high public positions of trust and influence. According to the ordinances of the city he was thirty before he entered on any public function; but from 1296 to his embassy to Rome in 1301, from which he never returned, he was constantly employed in civic affairs, which show us, at any rate, the opinion his fellow-citizens had formed of his abilities. For the involved politics of the time, the quarrels and jealousies between the different parties, the Blacks and Whites, the quarrels on a larger scale of the

Ghibellines, the imperial, conservative, and autocratic party, as opposed to the Guelphs, the Papal, popular, and liberal party, we must refer our readers either to Dean Plumptre's pages, or to some more detailed narrative; they can have no place in a short article like the present. Dante's family, being of the wealthy burgher class, always supported the people as opposed to the nobles; afterwards, when the pope's interference and rule became too crushing to the freedom of the city, we find Dante joining hands with a new Ghibelline party on the side of liberalism and civic independence. The struggle between the pope and the Florentines came to a crisis when Dante was prior of the city in 1300, resulting in Dante's banishment. To try and conciliate parties he went on an embassy to Rome, when the headstrong pope and the still more headstrong poet came face to face in a never-to-be-forgotten, curious meeting, in which neither would give way.

But Dante the lover is better known than either Dante the poet or Dante the politician, and Dean Plumptre has much to tell us about that relationship between the poet and Beatrice which has excited so much comment, and round which so much of the romance and poetry of Christendom has gathered. Opinion has hovered between the two extreme views of Beatrice, one regarding her as a poetic fiction, a beautiful ideal of the poet's brain; the other as an ordinary woman, on the ethical bearings of whose relationship with the poet there is some grave doubt. The Dean seems uncertain on the subject, in one place saying: "To us the relation seems perilous, tending to crime, if not actually criminal, certain to end in a scandal or a tragedy, in the *cause célèbre* of the Divorce Court or the Assizes"; but he reminds us that Dante never, even after he had been purified in the Holy Mount, looked back on it with any feelings of shame, which he scarcely could have failed to do had there been sufficient cause. We must remember too, that the highest ideal of the Middle Ages was a woman, culminating in the Madonna herself; and that man's highest and best dreams, his loftiest chivalry, his most sacred poetry and art, were intimately associated

with woman. Then again, the man on whom the highly-wrought poetic influences of his time were working was himself a poet, peculiarly open to such influence. When we remember all this, we surely need not speak of such things as Divorce and Assize Courts in connection with Dante's name, who, more than any other, has carried reverence for womanhood and spiritual purity to so high a level. Beatrice became more and more of a dream, a mystic vision, a passionless ideal, as the years went on; though, to start with, his love for her was real and human enough. To doubt its reality would be utterly to misunderstand all those years of crushing sorrow, of baffled struggle, of heart-broken disappointment, of fiery discipline, through which he was made capable of being the singer and religious teacher of Christian Europe. Certainly, neither in poetry nor actual life are there scenes which more seize and impress themselves on the imagination than those connected with the history of Beatrice and Dante, for ever immortalized in the "*Vita Nuova*," the new and higher life of love, from the time when he sees her first a golden-haired child of nine to when in paradise she appears far above him, and he utters his prayer of thanksgiving to his lady who had cared for him through the murky darkness of hell, and the glimmering twilights of purgatory, and prays:—

Still keep me for thy great munificence,
So that my soul which owes its health to thee,
May please thee free from each corporeal sense.

But Beatrice has only "a loving smile" for answer, and then

Turned to the Fount that flows eternally.

The earthly passion of love, the earthly ideal of love, is swallowed up in a supreme thirst for God and rest in the Spiritual Presence.

The turning points in Dante's life are more or less connected with his love for Beatrice; though no man can spend his years "in sighs and sonnets," all his thought and action converged towards one idea, that of doing something worthy of the woman whom he loved. Aroused and fired

as a child by this deep-seated silent passion which had no expression in outward act or word, he found in his ideal the stimulus of his life. Her marriage and afterwards her death both in a large measure *made* Dante the poet, and it is this influence which Dean Plumptre traces for us so carefully through the "*Divina Commedia*."

Dante's relations with his wife, Gemma Donati, are still in the region of conjecture. That it was not a happy marriage seems clear, in spite of the evidence our author cites to the contrary. Most Italian writers of that and later date are agreed that Dante's home was not a happy one, whatever "steadiness in pursuit and action" it may have induced; though, to judge from after results, Gemma must have been a careful and devoted mother to his seven children.

After discussing the historical personality of Beatrice, we are told "that the other chief question at issue" is "the ultimate devotion and earnestness of Dante's faith." . . . "Was he a devout catholic or an infidel wearing the mask of Catholicism?" Surely the best answer is to be found in Dante's work, where, if anywhere, a man's real faith, and not merely his church creeds, is to be sought. Looked at from the point of his relations with the world and time, the question of the orthodoxy of his papist faith is one of trivial import, utterly set at nought by these others, Was he earnest in his thirst for God, and to how full a degree was his thirst satisfied? And surely to these the "*Paradiso*" is sufficient answer. That he did pass through phases of religious carelessness, sometimes verging on scepticism, induced by his scientific studies, and the influence of the Schools, is probable enough; but for us it is satisfaction to know that his faith in the Eternal Righteousness and the Eternal Love came out at last victorious.

Much interest attaches to Dean Plumptre's careful and elaborate "*Studies*" of the "*Commedia*" itself, comprising the "genesis and growth" of the latter, followed by investigations into the origin of the influences bearing upon its three divisions, and some striking remarks on the reasons for the poet's choice of language, form, and title,

and the relations of the "Commedia" to Dante's other works, "Vita Nuova," "De Monarchia," and the "Convito." For the sake of those readers who may not have access to the Dean's volumes, we will give briefly the substance of his teaching.

The first germs of influence, which afterwards produced the Christian poem of Christendom, were sown in the fertile soil of Dante's imagination in childhood. All religious thoughts, fostered by mass and sermon, by Church bell and organ peal, by all the outward picturesque formalities connected in those early ages with the practice of piety, worked on a mind naturally alive to spiritual mysticism.

Then the entrance of his lady, of his beloved, to the eternal glories "behind the veil" would deepen and nourish such religious thinking. His studies of the classics would make him familiar with their weird, often grotesque representations of the nether world. But after all, what can we know about it? While following the Dean in his "genesis" we are conscious of its utter insufficiency, and feel as to the real why and wherefore still as far removed as the poet questioning "the little flower in the crannied wall." There are some things, let us confess it at once, that we cannot and we would not know, which, in their utter unknowableness, bring us nearer to God and the heart of all mystery, than anything demonstrable by the "exact sciences."

The language Dante chose in preference to the Latin more generally used by scholars and *literati*, was his own beloved native tongue, which he delighted to honour. By its use who can estimate the gain to Italy and the world? Not only was Italian at once raised to the rank of a literary language, but the great work, instead of rusting, as might have been its fate, on library bookshelves, was made familiar in the mart, the home, and the Church. And the language was embodied in the peculiarly sweet and striking form of *terza rima*, so much more easily rendered in Italian than in English, though even in the former it is not without its difficulty, and it was this difficulty, as well as its adaptability to continuous narrative, which made Dante, as the Dean tells us, decide on its use.

The reason for the title "*Commedia*" (meaning village song) is yet more interesting, and is to be found fully in Dante's epistle to Can Grande. The work is called *Comedy* rather than *Tragedy*, because the first, according to rules of dramatic art, begins with sorrow and ends with joy; the latter begins in gladness and ends in trouble. Therefore it is comedy as being at once simpler, wider, and homelier in its range, on which Dante's choice falls. The epithet *Divina* has been attached to it by later writers.

The whole poem in its three divisions of Hell, Purgatory, and Paradise embodies, while enlarging on, most of the ideas forming the groundwork of that exquisite idyl of love, "*Vita Nuova*," the ideal of a perfect monarchy of imperial unity, "*De Monarchia*," and the intellectual philosophy of "*Convito*" (the banquet). It represents the whole range of the poet's studies, of the growth and development of his mind, of the purification and increase of stature of his own soul as it grew nearer to God in the light and bliss of paradise. We may go very far astray in it for allegorical interpretations, but in a very beautiful and true sense it is an allegory from beginning to end, but an allegory of truth and human experience and Divine love. The *Inferno* must have been begun at a certain memorable Passiontide when Dante was in Rome in 1300. In the grim horror of its imagination, in the awful terror of its retribution, in the unmitigated despair, and anguish, and sorrow, which there hold iron sway, it has by some people been considered the finest of the *Cantica*, though it is evident Dean Plumtre's opinion is in favour of Purgatory. More than the others it bears the stamp of the age with all its heat of controversy, its relentless judgments, its fury of fanaticism; and Dante, in his belief of himself as being pre-eminently the Poet of Righteousness, is not behind his age in condemnation of sin, and merciless punishment of the sinner. The imagery and many of the allusions are classical, its ethics are those of Plato and Aristotle rather than of Christianity.

With Purgatory came the first glimmer of hope, the glittering on the waters of the light radiating from

Paradise ; its entrance is guarded by the angel with the naked sword—"the sword of the Spirit, which is the Word of God." It must be entered by three steps—the first of white marble with the mirror of self-knowledge ; the second, "black, rough, coarse, and cracked," is self-mortification ; the third, "of fiery porphyry, crimson like blood," is the glow of burning love, typical, perhaps, of the Supreme Love which triumphed on the Cross. Pervading the whole of Purgatory is a subdued yet tranquil hope, growing clearer and clearer in its dawning to the perfect day. The poet puts into it all the bright visions which filled his own soul at the crowning of the Emperor Henry VII., to the glory and success of whose reign he was looking forward so ardently ; but there is here no trace of the unexpected dashing of his hopes to the ground by the emperor's subsequent death, which points significantly to the probable date of this portion of the poem. Dean Plumtre considers it to be the most distinctively autobiographical of the three ; it certainly bears witness to considerable growth of Dante's spiritual nature, there is a new religious and Christian tone about it. Instead of the old classic Virgil, the poet has passed to the guidance and care of Beatrice, the embodied form of Heavenly Wisdom. He sees under her influence the exceeding sinfulness of his own soul, and makes in deep humility his confession of the stains on his past life, his departure from his first love, and the forsaking of his earlier and purer visions. The work of Purgatory is finished by the washing away in the waters of Lethe the bitter memory of the past, to be followed by that other mystic river which has the power of bringing back to the poet's mind the remembrance of every good deed done. Then the poet realizes, not only how God has all along been guiding him, but recognizes also his faithlessness and want of loyalty to the Hand which has led him.

Now and only now is the poet ready to begin his ascent into Paradise. He enters it still under the care of Beatrice, who leads him on from planet to planet, and then, without farewell or warning, suddenly leaves him, and he finds

himself with the saintly Bernard, symbolic here of the heavenly theology.

The Paradise is the most scholarly of the three portions of the poem; it shows the widest study, the deepest thought, and the ripest experience. It speaks the voice of an old man, more and more being weaned from all earthly things, and yet looking back in his sad exile with lingering tenderness on the haunts of childhood. It is a bold attempt to unite the widest visions of astronomy with the hallowed dreams of religion of saintly souls through the ages. It presses home at the same time the truths of science and the truths of orthodox theology, blending into one the influences of Roger Bacon and Thomas Aquinas. But Dante's theology, as we should expect in that of a poet-soul divinely taught of God, goes somewhat further than that of the Schools. It breathes a wider hope for the sinner, a tenderer compassion for the judged; it admits into its Paradise the spirits of unbaptized infants, and of the unknowing, unconverted heathen; it represents God as the centre of all worlds, of all planet systems, the ultimate goal and end of all human life, God of God, Light of Light.

In this mighty sweep of vision, taking in a whole universe as it centralizes round its God, we should expect and find that the poet's own identity becomes more and more absorbed in his heavenly dreams. Beatrice, too, begins to be less of a person and more of an abstraction, until everything earthly is forgotten and lost as the poet's purified gaze is able to rest on the Eternal Light and the Triune Deity.

Dante's life-work was over, and when in 1321 he died, still an exile, at Ravenna, he seems to have anticipated that that work was too great to perish, that henceforth it would be an indivisible part of the world's life, but he could scarcely have anticipated the fame it would achieve. Not many years after his death there were extant innumerable manuscripts of the "*Commedia*," which, of course, were still further increased with the invention of printing. The greatest minds of that and succeeding ages delighted to do

him honour. Villani, Boccaccio, and Petrarch bear their testimonies to his genius. Professional chairs were started to study his work. Artists delighted to put on canvas his ideas, and there was not a nation in Europe which had not its translations and commentaries of his work. In our own country, Chaucer was familiar with him, Gower, Lydgate, Raleigh, and Sidney were largely swayed by his influence, but the two men of greatest note in our literature, Spenser and Shakespeare, knew little or nothing of Italian, and therefore, probably, nothing of Dante. But both in Italy and in England, for reasons difficult to specify, Dante's fame, from the sixteenth to the end of the seventeenth century, suffered an eclipse, only to shine in our day with still greater lustre. True genius never grows old, and Dante is one of those master minds who belong to all places and to all time. Peace be to his noble, restless spirit; he lived true to his own light, a stranger and pilgrim on earth; he is now an exile and wanderer no longer, his weary feet stand for ever in the Father's House.

RUTH BRINDLEY.

AMONG THE VILLAGES OF SOUTH INDIA.

From the *Andover Review*.

OH, the balmy bliss of these early November mornings! It is the luxuriant life of the tropics, softened by the touch of ocean, cooled by the breath of far-away winter.

Somehow I have seemed to be in the South of Africa, rather than of India. The low state of these aboriginal tribes is perhaps the cause of this.

What they call the port of Tuticorin is, like other harbours on this Eastern coast, far out at sea, almost out of sight of land. But they bring us ashore in boats, and then follow the visits to these villages, which are among the most striking features of India.

First come the gala days at Palamcottah, the centre of the Tinnevely mission. The festivities are in welcome of Mr. Wigram, Honorary Secretary of the Church Missionary

Society of England, who, with his son, is making the same tour as I, in reverse order. Being in his company, I share a little of the glory of the occasion, and, best of all, of the company of Bishop Sargent. Fifty-seven years he has served, and his heart is as young as his years are ripe. One evening we are shown how the native evangelists preach their singing sermons, singing with a low, instrumental accompaniment. The next morning over two hundred native helpers—pastors, teachers, evangelists, &c.—gather and make known their work and their wants to Mr. Wigram. There is a call for more earnestness in the religious teaching of the schools, and for better theological training.

At night I find myself in a bullock-bandy, a kind of two-wheeled, covered family carry-all, without seats, entrance from behind, with mattress spread on the bottom. Every few miles the oxen are changed. We make about five miles an hour. I remember the palm-trees, the tropical skies, and the jolts. And I remember the warm Scotch greeting of the Duthies at Nagercoil the next morning. Thirteen Bible women come to the verandah and tell about their work among heathen families. Then twenty or thirty poor wives and widows seat themselves in double rows along the veranda, take out their pillows, pins, and thread, and show how they make all kinds of that beautiful lace which is a specialty of the Travancore mission, and for which Mrs. Duthie receives orders from all parts of the world. Close by are the flourishing school for girls and the mission seminary. Across the road is the great church, where on Sunday I speak to eight hundred native Christians. Mrs. Murray Mitchell describes this work in her book on Southern India. But I can tell no more, for I am in the Madura mission, and it is of these villages I wish to write.

The city of Madura, with 75,000 inhabitants, is a centre of Christianity, as it is one of the centres of Southern Hinduism—that strange compound of philosophical pantheism with the idol-nature and devil-worship of these primitive tribes. Who that has seen it will ever forget the gorgeous, sickening splendours of the Madura temple? It is wonderful for its thousand-columned hall and grotesquely

carved monsters; still more wonderful for its stately ceremonies, its stone gods, its slowly striding elephants, its oily priests, its devout and superstitious worshippers.

Three miles away is Pasumalia, where the large mission school for boys is undermining the temple. On Sunday evening while I spoke without an interpreter to the students, nearly all of whom were Christians, it seemed as if the future leaders of their country were listening, and soon put their thought into regenerating deeds. How can I omit to speak of that mission compound in Madura where are so many dear friends, and where I found such a delightful home? My theme, however, is different. I had seen schools and churches, and churches and schools. But these were results, the ultimate of mission work rather than its very beginnings. The distinguishing feature of the Madura work is that it is a country mission, well occupied by one-family-stations distributed in the midst of crowded villages. It was the itinerating work among these villages that I wanted to see, so here I am at Battalagundu, far away from the railroad, or any other mission station.

A typical place. Over yonder the Indian village. Here, just outside, near enough for work, far enough for quiet, the mission compound. This is the centre from which proceeds every variety of mission work, into which streams every form of heathen need. In front is the lawn, surrounded by flowers, shrubs, and tropical trees. Here lawn tennis may sometimes call our friends to much needed recreation. The most noticeable thing about the bungalow is the great encompassing veranda. It is the room of all work, the gathering place of the family and the schools, the border ground, or neutral zone, between the privacy of home and the publicity of the street. It happens to be a birthday, and here the friends and school-children file up to present congratulations to the ripe missionary matron—and their limes. Each brings a sample of this simple, refreshing fruit until the large basket is filled. It makes a better lemonade. Here the girls sit at their sewing in the afternoons. And here, when they are gone, we discuss missions and home, and—Andover.

Just back and on either side are the two schools, the boys' school, and the girls'. They are entirely separate in their living and studying. Mrs. Hume, in Bombay, has the only co-educational school I found in India.

In front, to one side, is the little oblong box of a church. It is whitewashed, has two or three chairs, mats on the floor for seats, and an American organ. Yesterday I saw about a hundred and fifty people sitting on these mats, singing, worshipping, listening while I talked. The singing was good. Sometimes it was American music, perhaps of Moody and Sankey, perhaps "Johnny comes marching home," with sacred words. But it was best of all, to my taste, when they sang their own native music and lyrics.

The children are fairly intelligent, and especially graceful and amiable. I have never seen women more queenly in their bearing than some of these Hindus, who have always carried burdens on their heads. Never shall I forget the dignity with which, in a women's meeting which I had addressed in this same church, the pastor's wife rose to her feet,—which were bare,—her Indian cloth gracefully thrown about her, and with open face and noble mein uttered a few words of thanks to those at home who had sent missionaries to help the women of India.

Our first visit outside is at *Bethany*, called a Christian village, and containing about a hundred and fifty inhabitants. We drive into a cluster of perhaps thirty low, mud-walled, straw-thatched hovels, tumbled indiscriminately together with narrow, winding lanes between. Word has been sent that there will be a meeting, and the people are collecting at a hovel, whose only distinction is that of being a little larger than the rest.

Here we, too, stop, *for this is the church!* Better than the lodgment of the infant Christ, no doubt. A mud wall, whitewashed within and without, though needing another coat, incloses a space twenty-five feet long, ten feet wide, seven feet high, and covered by a thatching of straw resting on a bamboo frame.

Within are a chair, a table, and a box. That is all,

except a few pieces of matting on the mud ground. For windows, holes in the wall on three sides, a door being on the fourth side. This has been made by the Christians, with the help of their heathen neighbours, at a cost of about twenty dollars.

Some of the men before us have left their work and come from a distance to attend this noon meeting. Soon we have about forty persons, all outcast Pariahs, seated on the ground before us, the men on one side, the women on the other, and children on all sides. The men are not over-burdened with clothing, but the women wear a decent covering of red or white cloth.

Three men have learned to read, and two women. Several of them are Christians, one man being a Roman Catholic. But most of them are heathen, although they have given up idol-worship and the heathen marks. One obstacle and another prevent their coming to Christ, though not to church.

It is natural enough, I suppose, for us at home to imagine that when these people are converted, they are not so very unlike our own converts. But the new life here is in most cases a mere germ hidden away in filthy, ugly soil.

There they sit, these Pariahs, hovering on the confines of light and darkness, their dark skins symbolizing their condition. They sing; we talk; I tell them how far I came to see them, and how much farther Jesus came for their sake. Mr. Chandler speaks of death, and of Christ's death for them. I ask if they do not want something better for their children than heathenism, and one or two reply that they do.

Then Mr. Chandler turns to the women and asks if they have kept from using bad and angry words for the last few days. They are shy and make no answer, but one or two husbands speak up saying *their* wives haven't used much bad language. Mr. Chandler proposes that all who are willing to promise for the next week to refrain from cross and filthy words should hold up their hands. They talk together, but make no reply. Then I say to them that

when I go home I want to tell my countrywomen that they have made this promise. After some hesitation nearly every hand goes up. We have a little more talk, the native pastor offers prayer, and all quietly disperse.

Mr. Chandler tells me that in closing up a native Christian's affairs after his death, he found in his diary such entries as these: August 7th. "To-day I beat my wife." August 25th. "Beat my wife again."

When one faces these people in their ignorance and degradation, assertions as to their future state seem hazardous, and much of our speculation about it a mockery. One thing is certain—that the best of such heathen are sunk low down in darkness, animalism, dulness of mind and deadness of soul, and it is only the infinite, redeeming, regenerating love of God that can make anything out of them. Their weakness is greater even than their ignorance, for some who come to see and admit the truth of the gospel—like many in our own land—are deterred from accepting it by the great obstacles in the way. The cost seems too great. They cannot see the infinite gain.

Then we visit two other villages. In one of them, where the missionaries have been unable to establish a preaching station, an educated Pariah, who could not succeed in starting a school in Bethany where he lived, asked leave to come and make an attempt on his own account. As a result, with a little help, he has a small shed of mud wall and matting roof just opposite his own cottage, where he teaches his own children with some heathen boys. I photographed the two hovels, with the ragged urchins standing around in mingled fear and curiosity.

Another morning we have a noon-service in a village rejoicing in the name of Ammapatti, where a bell on the roof awaits a tower to hang in. The audience is more high-toned and intelligent than the one in Bethany. They have been expecting me, and one after another comes up, makes his salaam, and presents me with a fresh lime, which it seems is the thing to do. Nearly all are Christians. The sermon consists of a talk, with questions and answers. This is hand-to-hand fighting with heathenism.

A few houses away is the Roman Catholic Church, and just beyond, the Hindu temple. The former they call the temple of *Marie*; the latter, that of *Mariam*, or the hideous goddess, *Kali*. Many are said to patronize the two interchangeably.

The Pariahs and Pullars, the lowest of the castes, are thrust out on the outskirts of the mud village, usually on the east side. These castes shun one another as much as they are shunned by all. The lower down they are, the more they make of their differences. That is human nature, I suppose.

To-night I am still deeper in this village work. I have left that dear patriarch, Father Chandler; and Rev. J. P. Jones, the genial, earnest, and successful leader of the work in Madura city, has come out to meet me at the railroad station, Sholavanthan. It seems strange enough to itinerate in Indian mud villages, close to a busy railroad station. But Indian village life is one of the most fixed of institutions. Some of these railroads have been built in a straight line, in the belief that, as elsewhere, the village would stretch out to meet the railroad. But the villages seldom move. They are built close to the source of water supply, and that concerns them more than does the locomotive. The consequence is that the village population of India is hidden from the ordinary traveller, who sees little more than parched plains and crowded cities.

A short walk, however, brings us into a town of eight or ten thousand inhabitants, mainly Hindus, with a sprinkling of Mohammedans. As I write, we are passing the night in a mud and thatch box of a building, which serves as a school-house, prayer-house, and rest-house. A cot-bed has come out from Madura for me, while Mr. Jones sleeps in the bullock-bandy, his travelling-hotel. The house-servant, who is an excellent cook, supplies us with food prepared at a little heap of coals which he utilizes as a range. This tropical climate has the strange effect of making me hungry and ready to eat once in every three or four hours through the day.

We had been expected here, so arrangements had been made for a little reception. As soon as we had seated ourselves just outside the prayer-house, the girls of the Hindu school came marching up, two by two, to the number of twenty. They deployed before us, then recited their verses in the Tamil language, told Bible stories of Moses and other worthies, and disappeared. Soon a sound was heard which seemed to be that of the Scotch bagpipes. As it came near, we saw no kilts, however, but Indian clothes, and the music resolved itself into the notes of horns and drums. One of these instruments I have learned to call the *unicorn* or monotone, because it sounds but one deep note as the accompaniment to a polytone, another wind instrument which is rich in several notes. The tam-tam, a dull sort of bucket-drum, is struck with either stick or finger, and does an astonishing amount of business.

Behind the band came two boys, one bearing a huge bunch of the celebrated plantains of this neighbourhood, the other with a plate of pomegranates and more plantains. After them came others with garlands. Then the boys of the school and a mingled company of Christians and Hindus. They salaamed, hung the chrysanthemum garlands about our necks, carried the fruit within the house, and—American-like—called for a speech. My companion enlarged upon my travels, expressed my thanks, and called upon the boys for Bible verses.

It was strange enough to see those Hindu boys stand there in front of their Christian teachers and recite verses which are dynamite to Hinduism, while their Hindu fathers looked down approvingly, and even urged them on when they hesitated. These men with the sacred ashes striped across the forehead would have nothing to do with Christianity, and would persecute their children if they accepted it. Yet they encourage them to attend the Christian schools. There are 136 such village schools in this Madura mission, with 3,700 scholars, of whom only 580 are Christians. They are steadily undermining Hinduism, but the fathers, in their desire to secure some education for their children, are apparently blinded to these results.

After a short prayer-meeting in the house, and a consultation with the four helpers, we sally forth for street preaching, the two Europeans followed by the helpers walking through the business street, and stopping at a central point. The fiddle strikes up, and several Tamil hymns are sung.

The numbers of men and boys about us grow to a crowd with a few women on the outskirts. Soon we have between two and three hundred pressing close upon us. One helper speaks earnestly on our wretched condition as sinners; another, on the need of a Saviour, breaking out into song as he speaks. The third describes the way to the Saviour, and the fourth talks about Christ. My friend sums up the whole, and translates my testimony as one travelling around the world, who has discovered no land without sin, and has found only one Saviour.

Many thoughts came to me as I watched this quiet and attentive throng of listening Hindus. The people are accessible and friendly, and there should be hundreds of such services where there is now one. Although most come like the Athenians, from curiosity, a few are interested.

After we had given tracts to eagerly outstretched hands, a man, who had heard that the Bible contained an account of this religion, offered twelve cents for a copy, which he soon afterwards received. A few years since most would have been afraid to take even a tract.

Then we walked through the town, and, passing from the Pariahs and Pullars, came to the Brahmin Street, broad, quiet, clean, shaded by cocoa-nut trees. There was a mark of distinction as plainly impressed upon it as upon an old aristocratic New England village, like Litchfield or Northampton. Intellectually, socially, and physically, these Brahmins are far above the common people.

Going to another village we had noon-service. Then the bandy went on to Madura, and we across country, through the rice-fields, attended for some distance by the native Christians, who guided us through the flood, and carried us in their arms across the muddy rice-fields, where there was no path, until we reached the railway station.

The subject of the missionary prayer-meeting at Madura that night was, "The hindrances to spirituality in the life of the missionary." Nearly every one in the room spoke. I was let into the heart of this strange, struggling, glorious life. At four o'clock the next morning, while most were still sleeping, I was on my way farther North. It was another of those unmatched Indian mornings, which come to the earth as cool and soft and fragrant as the touch of an angel's wing.

I am now writing at Dindigul, in whose vicinity I have just attended a church dedication. How like, yet how unlike! There was the congregation, Solomon's dedicatory prayer, and other services as at home. But the church was another mud and thatch oblong box of a building, with three holes in the walls for windows and a fourth for the door, a hard mud floor, with seats for the pastors and the guest, and mats for the congregation of forty sitting on the ground.

The building cost twenty-five dollars, four-fifths being given by the natives. It could not hold more than fifty or sixty persons. But it was clean, new, well whitewashed, and decorated with sugar-cane stalks, young cocoa-nuts, plantain buds, and other productions. We were garlanded as usual, and presented with plantains, limes, betel-nuts, and leaves. An intelligent, well-clad company of men, women, and children, were before us.

The whole service was memorial, a bright spot in the midst of heathen filth, hatred, and superstition. That many in the village are nominally Roman Catholics does not seem to make any difference. The gospel has not taken hold of them, and the heathenism appears the same, only using the cross for its superstitious sign.

We were escorted in and out of the village by the band with its three instruments, as before, the monotone, the polytone, the tam-tams, and the bagpipe effect,—all this while passing along the dry sandy bed of a river, and through fields filled with that cactus curse, the prickly-pear,—emblem of heathendom, while above was the cocoa-nut for Christianity.

My host at Dindigul is Dr. Chester. It would be hard to find a better specimen of the enterprising, many-sided, yet thorough, determined, and well-trained Yankee,—that Puritan class who, having colonized the rocks of New England, now sail forth on other more modern May Flowers in order to evangelize the world. He is system and punctuality personified, with nothing of the pedant. I have visited his hospital, where even the high-caste men seek his help,—for high caste does not avert disease,—his schools, his English service for the English community, his dispensary at Madura, which he visits once a week, and his outlying congregations. Sunday morning, after an early breakfast, we started at about seven for a village church where we were to hold Communion service. It was difficult to reach, as the road, part of the way, ran through bushes of the prickly-pear, and we were obliged to walk a good deal. But at the needed points, some native would meet us, and taking the box of books and the Communion service, would guide us on our way.

The village contained about forty houses, two-thirds of the inhabitants being Protestants. They are of a caste a little lower than the Vellalas.

The people seemed intelligent, and they have an excellent native pastor in Mr. Colton, who told me that he observed February 22nd as a day of prayer for America, and who sent his greetings to our Sunday-schools and Young Men's Christian Associations, and also to our fathers and mothers.

In the Sunday-school a man was pointed out to me, who, years ago, in order to gain merit, vowed to wear his head in an iron cage until he had built a certain water-tank. While thus bound and cramped, a Christian catechist talked with him. The man was convicted, took off the cage, became a Christian, and moved here, where he now does evangelistic work. The cage is in Boston, in our missionary rooms.

On this morning a man brought a special contribution of two and a half rupees—about one dollar—the price of a ram which he had sold. It was a most interesting occasion,

and as I spoke to this little flock, and the Lord's Supper was celebrated, precious memories thronged upon me of the meeting of the American Board in Boston and of its Communion season.

When we left the village the people accompanied us a mile on the way, and then brought half a dozen young cocoa-nuts which they opened to give us the milk. The native deacon reminded Dr. Chester for the hundredth time that the trees which bore them had been planted at the very time when he began to preach to them years before. I told them, with my thanks, that my people at home could not have furnished me with such a drink.

These itinerating visits have opened up most strange and important phrases of the mission work. India is a land of rural populations. That population in South India is largely aboriginal, of Dravidian stock. Their villages are among the most primitive and fixed of social institutions. Each village seems to be a compact mass of Hinduism, with all its ignorance, superstition, caste-feeling, pride, and bigotry. But those icy fetters melt before the breath of Christ, and the first genuine native Christian who abides in his village becomes a new social centre, about which slowly organizes itself a reconstructed community. The centre enlarges to a Christian Christ, the hovels become Christian homes, the community a Christian village. Is not this the way in which India is to be won for Christ?

EDWARD A. LAWRENCE.

Dindigul, Southern India.

CONCERNING THEATRE-GOING.

II.

IN order to a correct appreciation of the bearing of the law of Christian expediency upon theatre-going and a number of other similar questions, it is necessary first to inquire what that law is. It is in the very nature of things that

it should be incapable of exact definition. It has to do with the application of great principles to varying conditions and circumstances, and cannot therefore be reduced to a number of formal precepts. The early Christians, notably those of the Corinthian church, were anxious to have minute directions on a number of those practical questions which were not determined by the law of moral right and wrong, and referred them to the Apostle Paul. Nothing could be more instructive than his reply. Ecclesiastics would very probably have formulated a code by which every separate point would have been regulated. The Apostle lays down great principles by which the individual conscience is to be guided in shaping its own decisions. This is the Divine method of leading men—the instructing and guiding with the eye—and it is as presumptuous as it certainly is unnecessary to insist upon its transcendent superiority to mere human expedients. Still this is evident. Had Paul done as his Corinthian friends would fain have had him do, his teachings would have had little practical value for us. The difficulties which agitated the Corinthian church belong entirely to the things of the past, and the apostolic judgment upon them would have for us but little more than historic interest. The principles of Christian life and character apply to all times and to all diversity of circumstance. The difference between the two systems is this. In the one case the Apostle would have condescended to the level of a mere director, after the fashion and in the spirit of the Jesuit; in the other he is a great spiritual teacher, whose one aim is to quicken the conscience, and to help in its education.

This education of conscience is just what is needed at the present time on these subjects. It is half amusing, half painful, to read some of the comments which this discussion itself has produced, as though the question were whether a certain freedom is to be granted to Christian professors and ministers in this matter of worldly amusements. The underlying suggestion, of course, is that there is some authority to whom belongs the prerogative of putting such restrictions upon the liberty with which Christ

has made His people free and of removing them at pleasure. Now if Paul declined to accept such an office, and discharge so invidious a duty, there is certainly no one to-day who can lay claim to any power of the kind. If liberty is to be thus brought under limitations they must be imposed by the man himself, under the pressure of his personal obligation to the Divine Master. Let every man be fully persuaded in his own mind ! exercising his own judgment with the clear recognition that he is under the law to Christ, and that the deciding element in his verdict should be a supreme regard to the glory of the Lord Jesus Christ. What is to be feared is that this is the very point which is too often ignored. The old system of restraint has broken down, the fallacy of some of its contentions has been exposed, the injustice of its pretensions to authority has provoked revolt, and in the strength of that resistance, and the joy of their emancipation from its tyranny, liberty has been tempted to cast aside all limitations, and to assert that the privilege of the Christian is to gratify his own tastes, provided, of course, that he does not offend against the moral law. The difficulty is to create a new authority within, which shall take the place of that which sought to rule him from without. He refuses to accept the dictation of minister or church, and he is within his right in thus preserving his own independence. Instead of being governed by the traditions of the elders he finds, perhaps, a special pleasure in defying them. He is the servant of Christ, and to his own Master he stands or falls, and against that appeal to the one tribunal whose authority we all acknowledge there is not a word to be said. All that we can seek or desire to do is to enforce that supreme authority by suggesting some considerations which may present the whole subject in another aspect, and compel a man, before resolving on his course of conduct, solemnly to ponder the question what would be most acceptable to Christ.

The fear is lest indulgence should be taken either without any reference to conscience at all, or even with a resolution to override any secret misgivings or scruples which con-

science may have. There is a taste for certain amusements; they are enjoyed as a pleasant relief from the pressure of toil and anxiety; they are not regarded as having in them any taint of morality, and yet the man is not clear that it is lawful for a Christian to indulge in them. His duty under such conditions clearly is to test his hesitations and doubts, examine the foundation on which they rest, discriminate between mere prejudices or superstitions, and intelligent objections which ought to have their weight, and having done this, to carry out the persuasion of his own mind. Unfortunately, too many never enter into such a consideration. They find that their scruples are not shared by others, are probably ridiculed as signs of weakness, and they brush them aside and follow their own inclination. Whatever may be said of the particular amusement, it can hardly be questioned that such conduct is a distinct and serious injury to the spiritual life, by setting up individual taste or Church opinion as an arbiter independent of the control of conscience. Here, again, we have direct apostolic authority, "he that doubteth is condemned if he eat." A man who, with a clear understanding of what the theatre is, has arrived at the conviction that there is a certain use of it which is not only lawful but even expedient, is in an entirely different position from one who adopts a similar line of action, though in doing it is haunted by the fear that he may be doing wrong, but who stifles the doubt and listens only to the suggestions of his own inclination. It is in vain that he pleads the example of others, since his fundamental position is that he owes no subjection to others, and they, therefore, must be as powerless to extend as to curtail his liberty. He who has appealed to the Master cannot shield himself behind the example of other servants. Whether his theatre-going be in itself right or wrong, he has certainly made it wrong by the outrage he has done to his own conscience, and his tacit indifference to the authority of his Lord. What has first to be done in this matter—and when it has been thoroughly accomplished there will remain nothing more to be said—is to bring the whole area of life

under the sovereignty of the Lord Jesus Christ. Whether we eat or drink, or whatsoever we do—whether we go to theatres or abstain from them—let all be done to the glory of God. If that be done no man can have a right to judge his brother in such matters, albeit his rule of action may be in direct antagonism to his own. The utmost which any one who disapproves of his brother's conduct can do is to employ all the force of argument and persuasion to convince him that what he esteems lawful is, nevertheless, inexpedient.

The plea of expediency can, of course, never be urged in favour of what is in itself wrong. With a Christian, it is only after the lawfulness has been settled that the question of expediency can be at all entertained, and that with the idea of limiting, not extending liberty. It may be expedient for us to deny ourselves what we believe to be innocent and even healthful; it never can be expedient (and if it were it would not at all affect our line of duty) to do what in itself is wrong. Even the highest end can never sanctify unworthy and unlawful means. The considerations which enter into the decision as to what is expedient are not difficult to discover, especially if we listen to our spiritual instincts and study the teachings of Scripture. Perhaps more weight is due to the true instinct of a renewed soul than is commonly attributed to it. When it is not possible to assign any exact reason for the feeling, a man shrinks from certain pleasures to which he is nevertheless strongly drawn. Nothing is cheaper than the sneer with which some who profess to be of superior spirit would meet such a feeling, but it is not safe thus to trifle with it. It may be the note of warning which only a fool would disregard, the shrinking back of the soul from scenes in which its keen spiritual sensitiveness detects a danger which wisdom would teach it to avoid. For whether an act be lawful or unlawful, it cannot be expedient if the result be to lower, in however slight a degree, the tone of the spiritual life. Here, then, comes in the first of the laws of Christian expediency. The great aim of the Christian is to glorify his Lord by entire obedience to His will. He has to make his own calling and

election sure ; his calling to be a holy man—his election to be conformed to the image of Christ. It would be vain to one who has this object before him to tell him that some special mode of conduct is lawful, if he has the secret consciousness that in permitting himself the indulgence he is warring against his own soul. His desire is not simply that he should abstain from what is prohibited and do what is commanded, but that he should, by all means within his reach, promote the growth of godliness, and certainly eschew everything which tends in a contrary direction. It is not necessary that it should be condemned by conscience as sinful ; enough if there be a feeling within which warns him that it is dangerous. A wise man, who is careful as to his health, does not merely obey the injunctions of his physician, but consults his own experience, and avoids that which he has found harmful, even though it be among the things which are permitted him.

This argument, of course, does not touch those who are unconscious of any such peril, who do not find that their occasional visits to the theatre have a dissipating effect, induce frivolity of thought and temper, indispose for the more earnest work of life, or even foster that worldliness which is the bane of spiritual life. To them, they tell us, a theatre furnishes a pleasant recreation, a healthful, intellectual entertainment, and even stimulus, a diversion which throws a little colour round a life ordinarily sufficiently dull and monotonous. They admit the perils of excess, but they have not even a temptation in that direction. They recognize the necessity for discrimination in the theatres which they frequent and the plays which they see, but, having made these admissions, they protest against the suggestion that they should entirely abandon an amusement of whose innocence they are satisfied, and still more against the inference that, if they will not make the surrender, they must be regarded as lacking in spirituality, if not altogether recreant to the vows of their Christian profession.

It may be urged that they should have respect to the consciences of the weaker brethren, to whom such use of their Christian liberty would be a stumbling-block and

cause of offence. But such a plea, whatever weight may attach to it, will not be admitted by them as decisive, can scarcely be put forth as absolute even by those who employ it. For if it is to be accepted without qualification, it would place the conscience of the entire community under the tyranny of the weaker brethren. The excessive scruples of the sensitive conscience must not be allowed to rule the Church. For were this to be conceded it would be enough for a weaker brother to object to a change, and, however desirable it might be in itself, it must not be adopted lest he should be aggrieved. Ignorance, prejudice, the most stupid forms of Conservatism, would thus wield a commanding influence in the Church. It is only necessary to follow out the idea in its extreme development to be satisfied that it is a principle which can only be received with strict limitations.

Unquestionably, however, it is a law which no right-minded man would be content entirely to set aside. To shake the faith of "one of the least" of Christ's brethren—to tempt him to an indulgence which, however safe for us, may for him be charged with deadliest peril—to lower his conception of Christian obligation, and introduce an element of weakness into his religious life, is no slight offence. "He that converteth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins." Reverse that, and the seriousness of this abuse of liberty by the sacrifice of the spiritual interests of others to the gratification of our own taste, may be better measured. Still, it must be acknowledged that, of the restraints which each man may choose to impose on his own liberty for the sake of others, his own conscience must be the judge, and its decisions must be mainly influenced by the circumstances of the individual case.

There are times when there is a peril of excessive laxity, and a need, therefore, of sacrifice in order to counteract an evil tendency. But there are also occasions when the inroads upon Christian liberty have to be met with a stern and determined resistance. The apostle who has most strongly insisted on this duty of consideration for the weak and

concession to their infirmities was himself the very first to withstand the tyranny of a narrow traditionalism which would have enforced its laws upon the Church. Whether at any particular time and in relation to any special subject, the danger lies on the side of licence or of bigotted repression, it is impossible for any one to decide except the individual himself. There are interests more momentous, of wider range, and of more permanent character than those of any individual, and a man who feels that these are at stake, and that his consideration for some weak brother may present the gospel of Christ in a false and misleading aspect to the world, may feel himself constrained to enter his practical protest on behalf not only of liberty but of the truth itself, whose interests are threatened by this narrowness.

It is only necessary to state these conditions of this practical problem in order to show its extreme delicacy, and the imperative duty of cultivating a tolerant spirit in relation to it. Christians who hold different views on this subject seem to find it very hard to understand each other upon the subject. The truth is, we live so much in our own religious homes, move so exclusively among our own cliques and coteries, are so accustomed to hear our own ideas echoed and repeated by our associates, and in our turn to repeat theirs, that we come unconsciously to regard them as infallible, and unfit ourselves to comprehend those of others. In some of our religious circles the theatre has always been treated as an innocent amusement, in others it has been viewed with undisguised abhorrence, and it is as difficult for the one to appreciate the scruples of the other as it is for him in his turn to believe in the spirituality of his critic. Yet it may be that both are conscientious, and in so far as it is so, neither has a right to constitute himself his brother's judge. To one who has been trained in old Puritan ideas, it is startling to be brought into contact with another of a different school, and to find him talking of a visit to the theatre as innocently and as frankly as of a visit to a tailor's shop. This is a point which needs to be recognized, and those to whom the theatre is most obnoxious

may be assured that they will be most likely to secure their own end when they do recognize it, and instead of pronouncing hasty and uncharitable judgments on all who do not conform to their requirements on this point, seek to convince them that having regard to the spiritual welfare of others they should be content to crucify their own tastes.

It is only one point of Christian expediency, however, at which we have yet looked, and we have found that on it there may be natural differences of opinion. It remains to be considered whether, looking at the theatre itself as it is with all its surroundings and accessories, it is an institution to which a man intent on serving God and his generation should give his personal sanction and support. This is a question which cannot be evaded, and which no sincere Christian, whose first anxiety is to do right "and please his neighbour, for that which is good unto edifying," would desire to evade. All theatres are not the same, and it may be very fairly pleaded that to frequent those of high moral status does not imply a patronage of others of a more questionable type. In granting this, it is necessary to remember at the same time how difficult it will be to make such distinction at all clear to the ordinary observer, and that, whatever be the intention, the influence of an individual who visits the theatres will tell to some extent on behalf even of those which he admits to be pernicious, not to say positively immoral in character. Justice requires, however, that we give the plea its proper value, and in order to do this we must deal not with an ideal theatre indeed, but with the best of actual theatres. How far it is possible to purify the surroundings I am incompetent to pronounce an opinion. Macready's biographer shows how the task baffled him. It may be that others have succeeded better, but Christian parents should surely be satisfied on this point before exposing their children to perils which one of the greatest of our tragedians deemed to be so grave that he would not allow any of his own children to be present even at his own performances until his farewell night, when he thought an exception might be made.

There is nothing which has served to create a stronger prejudice against what may be called the "Puritan" view of the theatre than the reckless attacks which have sometimes been made on the character of actors and actresses. It may be true that the influence of the "profession," as its members love to describe it, is not elevating; and indeed, in reading the biography of one so eminent in his day as Macready, it is hard to resist a conviction that it is of the very opposite tendency. In the great tragedian himself there were many high qualities. On those who have been trained to consider actors as a godless class, it must come as a startling surprise to find how continually he recognizes his dependence on God, and gratefully acknowledges His goodness. It is impossible to doubt his sincerity, or to suppose that his frequent confessions of sin, which are sometimes of the most penitential character, are a mere piece of hypocrisy. He must be a mystery to men to whom the very name of an actor is little short of an abomination, and yet as the veil which hides the daily life of the stage is withdrawn, one can hardly help feeling that his surroundings were extremely unfriendly to high moral and spiritual development. Madame Modjeska says: "As to the stage itself, there is less evil among actors than people suppose. It is dangerous for an excitable young girl, not surrounded by proper influences, to be trained for such a life. But a person of strong character would be as safe there as in many other positions." Such testimony from an accomplished and popular actress will satisfy a number of good people that they have not formed too unfavourable an estimate of the stage. There is, of course, a very wide interval between this and the conclusion that the majority of actors or actresses lead lives more or less disreputable. But a more qualified and hesitating apology, or, to put it plainly, one more calculated to excite distrust, could not well have been penned. As girls who desire to win distinction on the stage are, for the most part, excitable, and certainly can seldom be protected by the presence of their friends, the great majority of the aspirants to theatrical fame are at

once warned of the moral risk at which it will be sought. It is satisfactory to learn that persons of strong mind are not in the same danger, but unfortunately they are in a small minority, and the utmost that is said even for them is that the stage is not worse than many other positions. There is another point brought out in the statement of this experienced performer which tells in the same direction: "I do not like," she says, "the French emotional dramas. I think most of them have an unwholesome influence on the audience, and I believe they are bad for the players." Yet the actors have to play them, and meet the unwholesome influence as best they can.

Again we say that it would be extremely unfair to conclude, even from such statements as these, that actors as a whole are an immoral class, still more that every individual of the class is open to this charge. It is well known that so sweeping an indictment can be easily overthrown, since there are members of the profession on whom a breath of suspicion has never rested, who in their own spheres are deserving of all praise, and some of whom are honestly doing their best to purify the stage. But their endeavours in this direction are the best proof of all that it is necessary to establish. The curious fact in this controversy is that the most convincing adverse testimony is that which comes from actors themselves. Macready was so deeply impressed with the evils of the theatre in his time, and so determined to work a reform, that he involved himself in serious trouble in his attempt to work out his praiseworthy designs. Strange to say, one of his fiercest assailants was the great organ of Tory High Churchism, which was so intent on conserving every vested interest that it could not endure to see prostitutes deprived of their right of free entry into the theatre. The remarkable paper in which Mrs. Kendall exposed some of the evils which have continued to our own time, is another illustration of our point. And now comes Madame Modjeska, who says:

I cannot say that I notice any marked moral progress in the drama. In the absence of any stock companies it is hardly to be

expected that there will be any marked moral progress. The great majority of managers feel obliged to produce those plays that bring the most money, and such plays are by no means the best, either from a moral or an artistic point of view.

This is in accord with the oft-quoted saying of a great manager that to put Shakespeare on the stage would spell bankruptcy. If it be said that the public taste has been purified since his time, we have Madame Modjeska's evidence as to the stage of to-day, and what it amounts to is that high-class dramas will not pay, and that managers are therefore compelled to produce those which are inferior, both in an artistic and a moral point of view.

It has been pleasantly suggested that this view might be modified, or at all events that that criticism would have more weight, if the critic had been an occasional visitor to the theatre himself. It is hard to see why this should be so. If strong objection had been taken to the spectacle, if it had been spoken of as a flaunting of vice in the face of the audience, or had it been hinted that no one could go to a theatre without seeing or hearing something to shock the moral sense, the argument would have had some weight. But there has been a careful abstinence from every imputation of the kind. We will go even further, and say that there is no doubt that there are theatres in which an evening might be spent without receiving the slightest injury. When Madame Modjeska says, "The claim against the drama that plays are bad because they show up certain vices, that is, of course, ridiculous," we quite agree. The objections urged are entirely independent of the character of the dramas or the actors, and could not be at all affected by the fact that there may be stage plays which may not only be free from coarseness or vice, but even calculated to subserve some moral purpose. The contention that it is not expedient for Christians to patronise the theatre, because of these redeeming features, is based on objections to the system, which could not be affected by a personal knowledge of it, seeing that the occasional and superficial view which is gained by a stranger can avail nothing against the testimony of those who are familiar with all its

inner life. The only effect of the visit would be that possibly it might exercise such a fascination on the taste as to disturb the judgment.

The real problem which every Christian has to determine is this. Grant that the recreation is legitimate, and that it would have no harmful influence, is not the cost which has to be paid for it too heavy? It is almost superfluous to say that even if this be answered in the negative, the justification would cover only a very limited proportion of theatrical performances, and of course this would be one factor in the determination of the question of its expediency, because of the danger that the few innocent may become a cloak for the many that are injurious. Bearing in mind the distinction, and assuming (a very large assumption indeed) that it can be maintained, the question still presses, Is it expedient to support a system which is admitted to be so full of serious moral risks, if not to the audience certainly to the actors? A theatre, it must not be forgotten, requires a very large staff, and of that staff but a few are brought under those intellectual influences of their art which are supposed to be ennobling and refining. From the prominent actors no doubt a large amount of intellectual effort is demanded. They must work hard if they would excel. But they are a very small fraction of the whole. A theatre requires the services of a large number who can easily prepare for the humble part they have to take, who have most of their time at their own disposal, and who, as might be expected, spend it in ways which, even at the best, are demoralizing. They are mere loafers and loungers, whose Bohemian habits do much to win for the profession that reputation of which its best members reasonably complain. Madame Modjeska's testimony is enough to show that the life even of the most accomplished actors is not free from danger. What, then, is to be said of those in the humbler, and as we have seen, more perilous positions? Ought Christians to indulge in a recreation which cannot be obtained without a number of those for whom Christ died, even as for them, being exposed to this grave moral peril? If it be said in reply that

the theatre can be freed from this as well as other evil accessories, the answer is that when the purification has been effected it will be time enough to reconsider our verdict.

But that verdict is simply one for personal guidance. No one has a right to dictate to others on these nice points of Christian ethics. All he can do is to employ argument, and this can never have its proper effect unless it proceed on the assumption that theatre-going cannot be treated as a moral offence on which Church discipline should be exercised. The endeavour to maintain this view has, we are convinced, materially helped the tendency towards absolute freedom. Men have chafed under restraints for which they could see no warrant, and rebelled against judgments they felt to be unfair, and they have given practical effect to their objection by taking the indulgence, without pausing to consider whether it would contribute to their own spiritual profit or be in harmony with their obligations to their fellow-men. The only effectual counteractive is an earnest appeal to conscience. Much has been gained when we have succeeded in rousing thought on the subject.

In conclusion, it must be said, that if charity is to be exercised on the one hand, it must be equally manifested on the other. Those who claim to exercise their liberty by enjoying an amusement which a number of their Christian friends think inexpedient, if only because of the general influence of the theatre upon society, are bound on their side to abstain from sneers at these conscientious convictions of their friends as indicative of narrow Philistinism or invincible prejudice. As to the reproach of Puritanism which is so frequently hurled against men whose scruples are unpopular, they may well be content to bear it. For ourselves we are satisfied if we are able at all to breathe the spirit and imitate the example of some of the noblest men who "ever lived in the tide of time." That the defenders of the system against which Puritanism was a protest, should scoff at the men who saved England from the tyranny which they would have imposed upon her.

But that Nonconformists, or even Evangelical Protestants, should join in the cry, is certainly surprising. The Roman satirist taunts the degenerate descendants of the old Roman heroes who kept the images of their ancestors in their halls, though they did not imitate their virtue; but what might he not have said if they had cast down the images themselves, and sought to obliterate the memory of the illustrious pedigree? One thing at least must be said. It was in virtue of the very robustness of principle and character, at which the finger of scorn is now pointed, that the Puritans did such noble service for God. A pleasure-loving generation is not likely to emulate their deeds.

THE PLACE OF THE PERSON OF CHRIST IN PASCAL'S APOLOGETIC.

It is no easy matter to assign to Pascal his proper place in the rank of Christian apologists. Looked at on one side, he appears to be the Father of Apology in the modern sense of the term; while from another point of view he appears linked to his own age, and to methods which, to use the mildest language, have now become antiquated. His aim was to prove the truth of the Christian religion, and in judging of his success, two sets of influences must be taken into account. In the first place, the century in which he lived was the seventeenth, when Biblical criticism and exegesis were in their infancy. Among ecclesiastics the theory of verbal inspiration was everywhere held, and as there was little knowledge of Hebrew, the Vulgate and Septuagint had all the authority of original texts. In the second place, the men with whom he had to deal were not, as now, deists, infidels, sceptics, or agnostics, but atheists in the proper sense of the term. Their atheism, however, was more practical than speculative, a denial of God which consisted as much in godless living as in argument.

But though affected in his methods by both of these causes, in the scheme which he proposes to himself Pascal is supremely original. He begins with man, and works up from him to God, reversing the ordinary process.

There are two main divisions in the apology, the first of which treats of the misery of man without God; the second, of the happiness of man with God, as restored through Jesus Christ and revealed in the Scriptures. Of the former of these, the main principle may be briefly stated as follows: Man has an idea of a happiness which he has lost. Hence his multitudinous occupations in search of it. It is only to be found, however, in God, which indicates that man is made for God. And herein consists the true greatness of man, that he knows himself to be miserable, that he does not acquiesce in his limitations, deceptions, weaknesses, but, whether consciously or unconsciously, shows himself capable of being raised above them. After thus examining man and discovering his needs, Pascal proceeds to test the various religions and systems of philosophy which have professed to be able to satisfy humanity. This forms the transition to the second part of his work. In his examination he arrives at the Christian religion by a kind of method of residues, and applies to it the usual tests. He deals with it, always, of course, in a more or less fragmentary manner, under the following various heads. Of the Jewish People; of the Authenticity of the Holy Scriptures; Prophecy; Types and the Typical; Characteristics of the True Religion; Excellence of the Christian Religion, its lasting character, its proofs; Proofs of the Divinity of Christ, Mission and Greatness of Christ; Mystery of Jesus Christ, and Abridgment of His Life.

Our object at present is to discuss Pascal's treatment of the last of these subjects—the person and character of Christ, and the relations in which he conceived it to stand to the rest of his work as thus described. It will be well to arrange the subject under three main heads, more, however, for the sake of convenience than because any such division is suggested by Pascal himself.

1. Christ in His relations to the universe, or to man collective.

2. Christ in His relations to individuals.

3. Christ as He is in His own nature, or, the Jesus of history.

First, then, Christ is the end and aim of all Pascal's endeavour, the *ἰδέα τοῦ ἀγάθου*, as it were, towards which he ever strives. Pascal's conception of the place of Christ in history is the broadest and finest possible. He is the crowning point in the history of humanity, to Him it all flows, from Him it all descends. The great characteristic of Christ is His universality ; here He stands in contrast to Moses and Abraham, who were for a people, while He is for all men. He came in the fulness of time, last in the succession of God's messengers, greater than all before Him, uniting in Himself all that were to be. "What being," exclaims Pascal, "was ever so distinguished ? The whole Jewish nation predicted His advent, the whole Gentile world afterwards adored Him. Both Jew and Gentile regard Him as their centre." It is remarkable to note how Pascal treats of Christ as the centre and author of the Christian religion, quite apart from Christianity itself considered as a body of doctrine and morals. This must certainly be regarded as a step in advance, an idea, capable no doubt of elaboration, but, even as stated in its barest form, novel to the time in which Pascal lived. To the Christian, Christ is to be all in all, object of prophecy and miracle. Pascal had thus attained to the grand truth that history, Gentile as well as Jewish, before Christ, was looking towards Him, and in Him finds explanation. Thus far we willingly follow him, but with his extension and proof of the position it is not so easy to agree. No doubt Christ was the object of prophecy. But, believing this, it is not necessary to find in every obscure statement of the Old Testament Scriptures a veiled prediction of Him. Again, it is a marvellous truth which Pascal states in the following words—"Scripture says that God is a God hidden, and that owing to the corruption of man's nature He has been left in a blindness whence he cannot be

delivered save through Jesus Christ." But how much force does this lose if the idea which it expresses is only used to find reference to Christ in obscure phrases of the Old Testament, or, in other words, to allegorize the Bible. It is needless to enter into Pascal's treatment of Old Testament prophecy. He has a wonderful knowledge of the subject, and for those who believe in a theory of verbal inspiration his proof, a rather long array of proofs that Jesus is the Christ who was to come, is simply overwhelming. It is not here, however, that his strength lies. In his scattered remarks on Types and the Typical, he builds on a much surer foundation. There, with an insight far beyond his time, he shows God's preparation for Christ in the history of the Jewish people. The form in which he treats the subject is perhaps pedantic, but those who can read between the lines may find in it a view of revelation that is both new and broad. A few quotations will make this clear. "God designing to form for Himself a holy people, separating them from every other nation, delivering them from their enemies, and bringing them into a place of rest, gave promise of these events beforehand. Throughout all time to sustain the hope of the elect, He kept before their eyes images of these things, and never left them without the assurance of His power and willingness to effect their salvation. At the creation of the world Adam was a witness hereof, and was moreover depository of the promise of the Saviour, who was to be born of a woman." "God wishing to show that He could form a holy people typified them by visible objects. As nature is a type of grace, He has done that in the beneficences of nature which He designed to do in those of grace, that it might be seen by what He achieved in the visible, how much He was capable of achieving in the invisible. Thus God's purpose in saving His people from the deluge, and raising up a nation from Abraham, was something more than to bring them into a land of ease and fertility." Again, "The law was typical. The Old Testament is but a series of cyphers." The key to the cypher is Christ. But we must beware of two errors, the one is to take everything too

literally, the other too spiritually. See now how he conceives the offices of Jesus Christ in the world. "It was His design to produce a great people, elect, holy, chosen, to guide, support, and bring them into a place of rest and sanctity. To consecrate them to the service of God, and make them His temple. To reconcile them to God, and save them from His wrath." So the prophecies were "That He should come as a deliverer, who should bruise the serpent's head, should deliver His people from their sins, bring in a new and everlasting testament, that He should institute another priesthood after the order of Melchizedek, which should be eternal in its existence. That this, His Anointed, should be glorious, powerful, mighty, yet appear in so abject a condition that none should recognize Him or be conscious of His ineffable dignity. That He should be rejected and finally slain." Passages such as these present a striking contrast to others which deal with the same subject in a purely allegorizing spirit. Pascal draws a bold, clear outline, but in filling up the details he is largely guided by the fashion of his time, and presents a living example of the truth of his own dictum concerning man, that he is a mass of contradictions.

But to proceed, as Christ is thus the central point of history, so in the spiritual world does He stand midway between man and God. His mission is to reveal God. Pascal's notion of the revelation of God in Christ is remarkable. It is a revelation which comes through man, or, more properly speaking, through humanity. As has already been hinted, Pascal's appeal is not from God to man, but from man to man. He conceives Christianity as man with God, and his whole apology is directed to proving the internal truth of Christianity, as such. He finds then his great argument in Christ, who was both God and man. He has penetrated into the mysteries of the Divine nature, but He also knows those of our humanity, and thus He is the one link which can bind God to man. You may have a system which is concerned only with man, or you may have one which has to do only with God; but Christianity differs from both such, in that it can interpret both God and man—God to

man, and man to God. But before you can explain God to man, you must explain man to himself. This is what Christ came to do. Says Pascal :

We not only cannot attain to the knowledge of God save through Jesus Christ, but we cannot know ourselves. We know nothing of life, nothing of death, but by Him. Christ has done no more than teach men that they naturally love themselves ; that they are enslaved, blind, diseased, unhappy, and guilty ; that they require to be delivered, enlightened, healed, and made happy ; and this is only to be done by leading them to abhor themselves, and following up this lesson by the sufferings and death of the cross. . . . Without Jesus Christ man must be a creature of vice and misery ; with Him he is delivered from both. In Him is all our virtue and all our happiness, apart from Him is nothing but vice, misery, error, darkness, death, despair.

Thus Christ, in teaching man his true state, leads him to look towards one that is higher than himself, and secures that he shall not look in vain. Christ's revelation of man to man makes possible His revelation of God. " We only know God by Jesus Christ. Without this Mediator all communication with God is barred ; through it we obtain a knowledge of Him. All who have pretended to know and prove the existence of God without Christ have failed in the attempt."

On this position Pascal continues to build up his testimony to Christ from miracles. All that concerns us here is the relation of the miracles to the Person of Christ, and here Pascal does not take up the strongest ground. He makes miracles attest Christianity, and does not see in them a necessary outcome of Christianity and of its supreme miracle—the Person of Christ. And so Christ Himself proves His divinity by means of miracles. Pascal says : " The method which Jesus Christ ever adopted for proving His Messiahship, was, not to rest His doctrine upon Scripture and the prophets, but upon miracles. He justifies His remitting sin by a miracle." (It is only fair to say that in another connection Pascal reverses this, and declares that the great proof of Christianity is prophecy.) But that Pascal was not blind to the far higher view which sees in miracles not so much a proof, but rather a natural

concomitant or consequence of Christ's supreme personality, may perhaps be gathered from some scattered fragments of his writings, as, "We have to judge not truth by miracles, but miracles by truth;" and, "We must judge miracles by doctrine, then doctrine by miracles."

Before leaving this part of the subject there are certain omissions in Pascal's treatment which demand a brief notice. His apology is not complete, it professes to be no more than an unordered complex of fragments, which, so far from having had the author's final revision, were not even put together in their present shape by him. Still it is strange that throughout there is little or no reference to the relations within the Godhead. Christ is considered as related to men and the world, but the relation never appears in Pascal in the form known from the New Testament as the doctrine of the Logos—of the Word that was with the Father from the beginning. It would not perhaps be true to say that there is anything in the *Pensées* against such a doctrine; the fact, however, that it is not discussed is sufficiently remarkable.

2. To pass now to our second division: Christ in His relations to individual men, rather than to mankind. Here we shall have to enter again on some of the ground already approached. We do so, however, from a different point of view. Our discussion will become more personal and practical, less speculative. In dealing with this subject Pascal makes the reader his confidant. He takes himself as a type of the race, puts his own experience in the foreground; we learn what Christ may be to men from what He has become to one man—Pascal. The ground on which we tread is here holy. Pascal speaks from a profound religious experience, and it is certain that had he been able to revise these *Pensées* with his own hand, much of what is now before us would never have seen the light; more might have been known of Pascal's thoughts and speculations, but less of Pascal himself. He says in one place: "In the promises, every one finds that which in his heart he most affects, whether temporal good or spiritual blessings—God or the creature." So Pascal, looking at Christ with the

eye of the spirit, first found in Him his true self. In Christ man is to read his own nature, what Christ appears to him, that he may become to Christ. This is his true religion. This is the meaning of that idea which Pascal continually insists upon, that Christ came to show to man his misery by revealing to him his true greatness, which consists in the fact that he can know himself to be miserable, and have aspirations beyond those of his present evil state.

The position from which he starts cannot be better given than in his own words—

Had man never been corrupt, he would innocently and securely enjoy truth and happiness. Had man never been otherwise than corrupt, he would have no idea of virtue and blessedness. But, wretched as we are, and even more than if there were no greatness in our condition, we have an idea of happiness and cannot attain it. . . . Know then, proud man, how great a paradox thou art. Bow down thyself, weak reason; be silent, thou foolish nature; learn that man is altogether incomprehensible by man, and learn from your Maker your true condition which you ignore.

Christ has to reveal to all men the truth which Pascal learned from Him. What this was may be seen in the contrast between the Pascal of Paris, centre of a brilliant literary circle, wit, conversationalist, polemic, and the Pascal of Port Royal, outdoing all the holy brethren in devotion, loosed from earthly ties, servant of one Master—Christ. The contrast he refers to thus :

Each day of my life I bless my Redeemer, who has transformed me a man full of weakness, misery, and lust, of pride and ambition, into a man exempt from all these evils, by the power of His grace, to which all the glory is due; since of myself I have only misery and sin.

But the religion of Pascal is not a gloomy thing. Christ leads those who trust in Him, not away from the joys of this life into the dim satisfaction of the life of a *dévo*t. Both the security and happiness in which men live in this world are false, and this is the reason of the disquietude which is everywhere around us. Christ shows men this,

and leads His followers to a happiness and a peace which are lasting. This constitutes the fitness of Christianity to man, and is the surest proof of its Divine origin. Pascal uses the phrase "the cross of Christ," quite in what may be called the evangelical sense. "It is this," he says, "which leads men to believe." "*Ne evacuata sit crux.*" Again, Christ appeals to the heart of man rather than to his intellect; so, to become Christ's our affections must be centred in Him, we must reproduce in ourselves His sacrifice. "Jesus Christ is the Divine Being to whom we can draw near without pride, and before whom we can be abased without despair." In one passage of marvellous power and pathos, Pascal represents Christ as speaking to His disciple, and shows clearly what he conceived his redeeming relation to Himself to be.

Conversion is Mine. Fear not, and pray, confiding in Me. . . . I am present, by My word in Scripture, by My Spirit in the Church, by My influence and power in the priesthood, by prayer in the faithful. . . . Thou must bear bodily servitude and bondage. I deliver now only from that which is spiritual. I am more a friend to thee than thine earthly associates; I have done for thee more than they: they would not suffer for thee as I have done; nor would they have died for thee in the midst of thy infidelity and crimes as I did, as I am ready to do, and have done, for all My elect. I love thee better than thou ever lovedst thy sins.

Then the disciple makes answer:

I see the abyss of pride, curiosity, and sensuality into which I have fallen. There is properly no tie existing between myself and God and Christ. But He has been made sin for me; all my stains have fallen upon Him. He is become viler than I; and, instead of abhorring me, He deems Himself honoured by my coming to Him for succour. Holy Himself, He is the better able to sanctify.

But this relation is not only mystical, spiritual, as these words seem to imply. The influence of Christ for His disciples extends over the whole range of the practical life; in Him all our surroundings receive a new meaning—He becomes to us the key to the mystery of existence. So Pascal:

I regard Jesus as sustaining all the relations of life in ourselves. I

see Him a Father in His Father. A Brother in His brethren ; poor in the poor ; rich in the rich ; a Teacher and Priest in the priests ; a Sovereign in the sovereigns. For in His glorified condition as God He is everything that is great, and in His mortal state everything that is abject and base ; He assumed, indeed, this mortal state that He might dwell in all, and be the model of every condition.

3. We pass now to the third point—Pascal's conception of the historical Person of Christ. Here he appears to anticipate a form of apologetic which has become of great importance in modern times. He realizes that everything depends on the conception which the Christian forms of Christ, his model and Master. He has given us in his writings, though not perhaps in direct connection with his apologetic, an abridgment of the life of Christ. It will be better perhaps not to refer to this here, but rather to confine ourselves to those aspects of Christ's personality on which Pascal lays most stress in his Apology, and in the treatment of which his originality is most apparent. They may be divided under two heads—(1) Christ's true greatness, and (2) Christ's humiliation.

Under the first head come some of the most remarkable reflections in all Pascal's writings. In his treatment of Christ's character there is little of the Roman Catholic, less of the ascetic ; he indeed looks up to his Lord with all the veneration of the former, all the passionate devotion of the latter, but there is more in his worship than either or both of these things. Pascal says continually that for religion the proper court of appeal is the heart, but when it comes to the point he does not suffer reason to be excluded. His Christ does not only entrance the feelings and affections of men, but by the perfections of His character He is able to convince their reason that He must be the "Chief among ten thousand, the altogether lovely." We have to ask, then, in what did the perfection of Christ consist, and who are they who are able to recognize it ? For there is a greatness, be it remembered, of an order so high as to be incomprehensible to all intellects, save those that are strong enough to bear its light. The man of material mind cannot perceive and cares nothing for the

greatness which is only spiritual, just as for the spiritually minded man mere material splendour has no charm. So those who would understand the true exaltation of the Redeemer must have their vision prepared, their character moulded into, at least, a part conformity with His, or they will look at Him in vain. So Pascal says: "The infinite distance between body and mind is a figure of the infinitely more infinite distance between mind and love; for this is supernatural. All the splendour of wordly greatness has no lustre for people who are engaged in investigations of mind. The greatness of wisdom, which is nowhere but in God, is invisible to the carnal and intellectual. The three orders are different in kind. Great geniuses have their empire, their eclat, their greatness, their victory, their brilliancy; they have no need of carnal greatness with which they have no concern. They are not seen by eyes but by minds. That is enough. The saints have their empire, their eclat, their victory, their lustre, and they have no need of carnal or mental greatness with which they have no concern, for they neither add to them nor take from them. They are seen of God and of angels, not of bodies nor of curious minds. God is enough for them. Archimedes without any eclat would be in the same veneration. He did not fight battles for men to gaze at, but he has given his inventions to all minds. Oh how he has shone upon men's minds. So Jesus Christ without property, without any attainment of science, is great in His order of holiness. He did not give us any invention; but He was humble, patient, holy, holy towards God; terrible to the devils; without any sin. Oh how He came in prodigious magnificence to the eyes of the heart and of those who can see wisdom." This is the substance and foundation of Pascal's great picture of Christ. In his treatment of Christ's life, the idea of the Saviour as founder of a new order of holiness is kept continually before the mind. He is thus made glorious not by the aid of any adventitious halo, but by being seen in the brightness which is naturally His. To Pascal, all the glory of His Divine mission, all the lustre which He derives from His relation

with the Father, seems to grow pale before the majesty of His simple human life, with its awful purity, its brave humility, and its strong endurance.

But there is a dark background to the picture to which Pascal again and again refers. In striking contrast to some of the passages just quoted stands his treatment of the humiliation of Christ. Here he is the mystic, the ascetic, true member of the order to which he belonged. He interpreted Christ's suffering and sacrifice through that which he himself underwent. And who shall say that the interpretation is untrue. For mark, he does not dwell, after the wont of many of his co-religionists, on the physical sufferings of our Lord. He, as it were, enters into the mind of the Saviour, sees Him in His human loneliness, watches with Him in His dark hours of prayer and weakness, realizing all the time with a strong intensity of conviction that this all was endured for his sake, and that in his own suffering now the Saviour shares and watches. "Jesus," he says, "in His passion endured torments at the hand of man, but in His agony His sufferings arose from the depths of His own spirit. The infliction was not from a mortal but from an omnipotent hand, and it required omnipotence to sustain it. Jesus was left alone on the bare ground, which knows and feels and shares His grief; heaven and earth only are acquainted with it. Jesus never, I believe, uttered a complaint except upon this occasion; but then He bewailed Himself as unable to contain His bitter grief. 'My soul is exceeding sorrowful, even unto death.' Christ then sought companionship and consolation on the part of man. This also seems to me to be the only occasion when He did so. Yet He received none, for His disciples slept. Jesus will continue to watch and agonize to the end of the world. While uncertain what might be the Father's will, He prays and shrinks from death. But when He knows His will, He offers Himself to death. *Eamus Processit*. Jesus in sorrow of spirit, seeing all His followers slumbering, and His enemies wakeful, betakes Himself unreservedly to the Father." And mark one last quotation, throwing as it does much light on a passage in Pascal's life which has

been little understood and for which he has been greatly blamed, viz., his conduct to his friends when at Port Royal. "Jesus on entering upon His agony separates Himself from His disciples : in imitation of Him, we should separate ourselves from those most near and dear to us."

It is with mixed feelings that we glance back for a moment over the results of our inquiry. The whole work of Pascal, as it lies before us, is little more than a splendid ruin. Or, to find a closer parallel, it is like the outline of some stately edifice which the builder has not lived to finish. Parts stand reared here and there, showing what would have been the fair proportions of the whole, but the rest is no more than a wealth of materials gathered but not ordered. Thus we shall look in vain for a complete treatment of any special portion, still less shall we be able to fit such portion duly into the rest of the building. We ask for Pascal's doctrine of the Person of Christ, and we find that we have to make it for ourselves. There is no approach to an elaborate systematic treatment. Did Pascal believe in Christ's Divinity? Most assuredly. But the proofs we require are not always what we should expect and where we should expect them. We find them drawn at times not from the nature of the Divine Being, but from a more than doubtful interpretation of a more than doubtful history. But at other times it is easy to see that Pascal had sure ground on which to rest, and the truth is flashed in upon us with the certainty of conviction. "In and through Jesus Christ we prove God's existence, and obtain a system of sound doctrine and wholesome morality. Christ, then, is in truth God manifested to man."

It is the same with the humanity of Christ. It is in vain we look for articulate treatment, for the working out of logical nexus between it and His Divinity. None the less we are convinced by what Pascal does say. He had a profound pity for merely metaphysical theology ; he cares not to persuade the reason of man if he cannot convince his heart. "The Jews," he says, "in testing the Divinity of Christ proved Him to be man." Is not this Pascal's method, and here his great originality? His Christ is not the Christ

of cloister and monastery, fit subject for the sensuous devotions of monks and nuns. He is the Christ of man, tempted, tried as we are, yet without sin. Able to give not merely sentimental consolations through a holy Mother Church, but a real salvation from a sin which is as real. Through Pascal's sacrifice we must read Pascal's Saviour. Thus what a marvellous picture the man presents. Wondrous combination of strength and weakness. An intellect so powerful as to raise him at times above the prejudices and conventionalities of an age most prejudiced, most conventional. He becomes Pioneer in a cause that is well-nigh desperate. But he can only go so far. Sometimes the axe slips from his fingers, sometimes he falls back into paths which he seemed to have left far behind. And after all, what is the result?—a work half finished, which, as one often hears, is more praised than read. Pascal had a mind that was too great for his body, the mighty soul wore out its mortal tenement too soon. He is a mournful example of his own pathetic description of man as a reed—but a reed that thinks.

W. B. SELBIE.

PIONEERING IN NEW GUINEA.*

JAMES CHALMERS is one who may properly be reckoned in the first rank of the missionaries of the cross, worthy to stand by the side of Eliot, or Moffat, or Williams; the apostle of New Guinea, as they were of the Red Indians, or the Hottentots, or the South Sea Islanders. In true heroism, forgetfulness of self, noble daring, dauntless courage, blended with singular gentleness, and enthusiasm for his work, inspired by love to Christ and to souls, he is not a whit behind the very chief of these apostles. His book is outside the sphere of criticism. It is a revelation of the man himself in all his nobility of character, and tells the

* *Pioneering in New Guinea.* With Illustrations. By JAMES CHALMERS. (Religious Tract Society.)

story of his work with a vividness which is the more impressive because of its simplicity. The best way of introducing it to our readers is to give some passages by which they may judge of it for themselves.

THE HORRORS OF SAVAGE LIFE IN NEW GUINEA.

Paitana is a village up one of the creeks from Hall Sound, near Yule Island, surrounded by mangrove swamps; but in the village, cocoanut, betelnut, and breadfruit grow luxuriantly. The natives have always been looked upon as treacherous, but having visited them some time ago, it was hoped they would become more friendly. On my return to Yule, I found that on my previous visit some had arranged to have my head, and I can remember many things that looked very suspicious. Some years ago two foreigners were killed in Hall Sound by the Paitana natives. They have also killed people from Delena, Maiva, and other villages; but the climax was reached when they killed a man from Lese, who was visiting them as a friend. When the news of the murder reached Lese they determined to have revenge, but resolved to wait until the planting season was over. For long the Paitana natives lived away in towards the hills; but, thinking Lese had in the meantime given up all idea of "payment," they returned to the village. During all that time the Lese natives were preparing revarevas (war canoes), and keeping very quiet as to the time of their attack; but it came at last, and a terrible payment it was. Paitana, in her fancied security so far up a creek, in through very long grass, and surrounded by thick mangrove bush, little dreamt of what the morning would yield. All the revarevas were got ready, and men and women shipped. When visiting Motomolu some time ago, we slept in our boat one night between Lese and the former. I was very tired, and had been over a week in the boats. About 2 a.m. I was awakened by shouting, and on looking over the gunwale saw to my astonishment a fully-equipped revareva. Forty men are carried in each canoe, with paddles, and a number of men stand on the centre platform with bows and arrows. After hearing who we were, we soon became friends, and exchanged presents. The revareva is composed of two very long canoes lashed together by long poles with a platform between. Twenty-four of these were got ready by Lese and started. Pulling all night, they arrived on the south-west side of Yule before daybreak, and there they remained until the following night. After sunset, and when quite dark, they pulled for the creek, where they met a canoe with a man and two women belonging to Lolo in it. They made the man prisoner, saying they did not mean to kill him, but that, to save his own life and that of the women, he must become their guide to Paitana. To that he consented, and they allowed the women to depart. He led them up the creek, through the swamps, long

grass, bush, &c., close to the village, when they allowed him to return. They then surrounded the village, sending a strong party into the main street. All sat down quietly and waited for a little more light. The morning star was up, and soon there would be light for their dreadful work. A native awakes, lights his *baubau* (pipe), has a smoke, a yawn, and a stretch, looks out and sees people in the village. He calls out—"Who are you?" "We are Leseans, come to pay for our friend you murdered. Long have we waited to see you paid for your murdering propensities, but all seem afraid. You have tried on us, and now we shall see." In other houses the aroused natives are in a state of confusion, the arrows begin to fly in showers, and men, women, and children are wounded in their houses. Many fleeing are caught and clubbed, or their brains are beaten out with clubs. Many remain in their houses, hoping that they may be omitted from the general carnage. The houses are entered and everything valuable is carried away, and then the whole is set in a blaze, when the dead, those dying from wounds, and the living, are all burnt in the one great fire. Men, women, and children all suffered; mercy was shown to none. I asked a native who got through the environment how many were killed. He said it was impossible to tell the number of the dead, but only ten who slept in the village that night escaped. Flushed with victory and weighted with loot, the Leseans returned to their *revarevas*, pulled down the creek and along the coast, with horns blowing and men and women dancing and singing on the platforms of the *revarevas* (pp. 331-3).

CANNIBALISM.

The temple where I am sitting is the largest, and it is the finest thing of the kind I have yet seen. There are two large posts in front eighty feet high, on which rests the large peaked shade, around which there hangs a graceful fringe of young sago leaf. The front is about thirty feet wide, and the whole length of the house is about 160 feet, tapering gradually down to the back, where it is small. Our compartment is about twenty feet high and ten broad. The front is a common platform floored with the outer skin of the sago palm, and kept beautifully clean. The whole is divided into courts, with divisions of cocoanut leaves, nine feet high, on which hang various figures, not at all good-looking. From the top to the cocoanut leaves hang graceful curtains of the young frond of the sago palm. Standing on the platform in front, and looking down the whole length along the passage or hall, with the various divisions and their curtains, it has a wonderful effect. In each of the courts are numerous skulls of men, women, and children, crocodiles and wild boars, also many breasts of the cassowary. All are carved and many painted. The human skulls are of those who have been killed and eaten. The daintiest dish here is man, and it is considered that only fools refuse and despise it. In the

last court there are the same kinds of ornaments, and then a screen with curiously formed things of wood and native cloth hanging on it. Also *sihis* (their only clothing), belts, small bags, and other things belonging to those murdered, which have been presented to the gods. Inside of that court is the most sacred place of all. Few ever enter there. On my arrival I had to stand up in the canoe, that I might be seen by all the people. On ascending the wooden steps from the canoe to the platform, I was conducted by the chief to the temple, where, sitting down each side of the passage, were many men ready to receive me. They never spoke a word while I went down the centre and back to the platform, followed by the chief; then they all rose, and after giving a great shout gathered round me. The passage I walked along had the appearance of glazed cloth, with various figures carved on it; it was carpeted with the outer skin of the sago palm, glazed by the blood of the victims so frequently dragged over it, and by constant walking on it. After being examined and pronounced a human being, I returned with the chief through the various courts to the sacred place. I was allowed to enter, but the chief was too frightened, and he remained outside, and would only speak in a whisper to those near. I entered into that eerie place, where small bats in abundance flew about, and saw six curious-looking figures made of cane. The mouth was like a frog's, enormously large and wide open; the body, seven feet high in the centre, and about nine feet long, had the appearance of a large dugong. Out of these mouths flew, in constant succession, the small bats. The whole temple looks splendid, and, although my new friends are cannibals, yet it goes to show that they are something beyond the mere wild savage. Might I call them cannibal semi-civilized savages? In the various courts are fireplaces, alongside of which the men sleep. The chief, *Ipairaitani*, has given me his quarters, but I do not think I shall sleep in them. I have just had dinner and breakfast all in one. I could have enjoyed it better if there had not been so many skulls in a heap close by, some of which were tolerably new. These skulls are at present down for cleaning and repairs, but when all is in order they are hung on pegs all round; no scientific collection could be better kept. I fancy each man who has killed or helped to kill a foe has his own peculiar painting and carving on the skull (pp. 59-61).

HOW THE MISSION WORK IS DONE.

The way in which the mission work is done will be illustrated by a visit which Mr. Chalmers made to Kivori:—

We showed every respect to our numerous hosts, tasted several dishes, held on to one because of its thoroughly excellent quality, and disposed of the others amongst our followers. We met all the chiefs, spoke to them of the teachers and their mission, and then received their sincere promise to treat the teachers kindly. On

Sunday we had services, and as usual the singing was greatly enjoyed. At services in the house we dispensed with singing, because of the crush it caused, and the difficulty experienced in getting rid of the excited crowd when it was over. On Sunday afternoon we returned to Maiva, when we met five people anxious for baptism—one, a good old friend, who begged earnestly to be received into the Church of Christ. On the Monday there was one of those soul-stirring gatherings that are met with in these heathen lands, composed of a crowd of natives who have come to see the first native converts baptized into the Church of Christ, the converts themselves, and the mission party. Only after a long period of preparation as catechumens and receiving instruction, and after a thorough public profession of faith in Christ, do we baptize them. In this instance the five were men who have been for a long time connected with the mission, take part in the services, and held short services in other villages. The wholesale baptizing of natives simply because they would like to be, or were told to be, or because they were willing to do *lotu* by taking a piece of cloth or shirt, is surely not Christianity, and can only be done for effect. If the mere adhesion to the mission and the willingness to have clothing is sufficient, then thousands connected with us should long ago have been baptized. But of what use would it be, as they are still heathen, though friendly? The enlightening goes on, and one after another is led from the dense darkness through the glimmering light on to the full light of glorious freedom in Christ and His Cross—set free from their superstition by His truth. But not in the present or following generation will the superstitions of these people be entirely overcome. There are nearly 2,000 people being taught in New Guinea connected with our branch of the mission, and it may safely be hoped the young will know little of the past, and they will be free from much their parents believed (pp. 242-4).

A NEW GUINEA CONVERT.

In all the tribes of New Guinea there are numerous chiefs, but in ancient times it was not so. They had one, and one only, whose word was law for war or peace. In the Motu tribe, the ancestors of Boi Vagi, the late chief of Port Moresby, who died in the Christian faith in 1886, were great chiefs, and in his father's time he alone held the power. Wherever he went he was looked upon as the ruler of the Motu tribe, and was treated accordingly; pigs were killed, food was cooked, and large presents given to him. Since his death the chiefs have never been able to obtain all his power and influence, although the chief at Port Moresby is looked upon as the principal chief of the Motu by the people of that and other tribes. The younger branch of the family held the power of making raids to secure property, and the father of the robber chief was a noted man all along the coast in that particular science. When he proposed a raid on any particular village, he always

had a large number of daring spirits to listen to his proposals, and who longed for such work. The son, Amako, it seems, took after his father, and, as he grew up to manhood, was well educated in that particular department. When I knew him first he was a wild-looking savage, with the largest, longest, frizziest head of hair on the coast, or that I had seen in New Guinea. He in no way made any friendly advances to the missionary or teachers. His expression was sour and repellent, and gave the impression that he was always angry. He is about forty-five years of age, well built, and about five feet eight inches in height. He has two sisters as wives. He says that being sisters they do not disturb him by quarrelling, as the younger always submit to the elder. He would certainly be an ugly customer to deal with as an enemy, and some years ago the less any one had to do with him the better. He used to punish the slightest insult to himself or his friends, at once and satisfactorily, not by taking life, but by robbery. The arrival of the teachers, and Boi Vagi's becoming their friends, rather spoiled Amako's vocation, and he settled down in a sulky manner to watch the changes that might take place. To make things worse, he was a man who believed much in witchcraft, and was full of superstition, the kind of man that any one would find it difficult to win over. He says he never robbed without a cause, and never killed in his robbing raids. . . . Such was our friend Amako on the arrival of the teachers. Some time after Mr. Murray (of whom they still speak as an old friend) left, Amako attempted to burn his houses because he had no share in presents, and Boi Vagi somehow or other was left out. He did not wish the teachers to remain, and would rather they left. A few years ago he began attending services, and soon took an intelligent interest in them, which grew into a desire to change his mode of life. He is now a reformed man. His fierceness of expression has gone, the determined look remains. He is a man of will, seeking to do right. He has become an active preacher of Christianity, and evidence of this has already been given in Chapter III. (pp. 284-9).

NONCONFORMIST LIBERALS AND UNIONISTS.

THE meeting of the "Nonconformist Unionist Association" was in some of its aspects one of the most curious and suggestive incidents in the controversy of the hour. It was intended as a reply to the various protests of Nonconformist ministers and resolutions of Nonconformist meetings, and looked at in that light the gathering can hardly be described

as representative. Mr. T. W. Russell and Mr. de. Cobain are, doubtless, very admirable, and as they do not belong to the Episcopal Church, may be described as Nonconformists, but they have no real connection with English Nonconformity, and do not express its opinions. We know well enough that a considerable number of Nonconformists are opposed to Home Rule, whose conscientious differences from us we respect. But it by no means follows that they approve the action of the Unionist party, in sacrificing everything else for the sake of excluding Mr. Gladstone from power. It is quite possible that ecclesiastical and educational questions may arise which may force them to think whether they are not sacrificing too much for the luxury of forcing on Ireland a Government which has no sympathy with its people.

When Mr. Caine describes himself and his friends as the "cream" of Nonconformity, he may gratify himself, but he provokes only a laugh from others. It may be noted, however, that this vaunting seems to be characteristic of the party. We have long since learned (or at least if we have not it has not been for the want of persistent teaching) that in their ranks is all the intellect of the Liberal party. Professor Dicey seems to think that in them is to be found a monopoly of its virtue also. The following utterance of *The Spectator* on this point is a charming illustration :

Character, wherever it be wanting, is the admitted possession of the Liberal Unionists. The deep discredit which the Maamstrasna debate, and all the memories it evokes, has inflicted in different ways and in different degrees on every other Parliamentary connection, does not touch Lord Hartington and his followers. They can give weight enough to any party which receives their countenance.

Mr. Dicey and his friends, at all events, have no need to offer the old prayer that the Lord would give them a good conceit of themselves. No doubt they are the people, and not only wisdom but goodness also will die with them. What special credit belongs to Lord Hartington and "his connection" about the Maamstrasna debate is not very apparent. That

the Tories who then joined in the fierce assault upon Lord Spencer should now be posing as the champions of law and order is a grave political scandal. That Lord Hartington should support the politicians who thus played for the Irish vote is hardly less. We are equally at a loss to see how Mr. Gladstone is discredited in the matter. Let us hope that there is some better justification for the extreme claims advanced on behalf of our Liberal Unionists. We have never denied their "character," though we have always been unable to see that there was any superhuman virtue necessary to the part Lord Hartington has had to play. He has been perfectly straight, but surely this is not a quality peculiar to him. There are men just as honest in advocating the cause of the Irish peasantry as is Lord Hartington in defending the rights of the landlord. When, however, the herald sounds the trumpet and calls on us to admire his "character" and that of the Liberal Unionists not unnaturally ask what it all means.

There can be little doubt, however, that this kind of talk impresses some men. They like to be on the side of wealth, of authority, of fashion. But there are few classes with whom it is likely to be of less avail than Nonconformists. They have been too long accustomed to defy authority to be disturbed because they find themselves in opposition now. Their opinions were never fashionable; they never trusted to "chariots and horses" for their strength, and if they are to be turned aside from their purpose they must be met with some stronger argument than a taunt. It is perfectly true that even among Congregationalists and Baptists there may be found more dissentients from the views of the majority than on any question which has hitherto arisen. But there has always been a minority, and as Nonconformity has gathered force the Tory party has naturally been anxious to parade their sympathy. During the Beaconsfield *régime* there were some Congregationalists who, if they were not Jingoese, had very decided Imperialist tendencies. It is open to question whether, among the laity at all events, the dissentients were not as numerous then as now. At present there are

two names highly honoured in the Congregational ministry which give a factitious strength to the minority, though one of them has been quoted rather too freely on the Unionist side, and should rather be regarded as a mediator. Mr. Spurgeon has doubtless exerted considerable influence among the Baptists, whose Liberalism has always been of the most advanced type, and John Bright has affected Nonconformist laymen generally to a still greater extent. We are very strongly of opinion, however, that, with the exception of a limited number, the Nonconformists who have felt themselves compelled to separate from Mr. Gladstone on this question have never looked with favour upon the active support which the Radical Unionists have given to the Tory party. They are not content that the Irish question should be the pivot on which all their political sympathy and action should turn. Mr. Jesse Collings is a puzzle and an irritation to them. They do not comprehend this absurd adulation of politicians to whom he has all his life been opposed, and his speeches only serve to make them doubt whether they have done wisely in listening to such counsellors. Still there are some districts where there are a number of dissenting Unionists, and among them are some for whom we entertain the highest respect, and whose separation from us we sincerely deplore. For the most part, however, they are of the moderate Liberal party.

We repeat, however, this diversity is nothing new. It has always been so. When James II. published the "Declaration of Indulgence" there were some Dissenters who would have trusted him, and had their advice been followed the liberty of the nation would have been sacrificed and the memory of Dissenters covered with eternal infamy. They were the "cream" of Nonconformity in those days; that is, they were so regarded by themselves and the party to whom they tendered their support, and probably, if social position was the determining point, they were entitled to be so regarded. They were certainly the "cream" in this sense—the men who had found their way into the Corporations, rich aldermen and merchants, who were the pecuniary strength of the Dissenting interest at the time—who

played the part of Trimmers during the long contest for the abolition of the Test and Corporation Acts; and the delay in the repeal of these persecuting enactments was due partly to the vacillation and half-heartedness, to use no stronger term, of these wealthy Dissenters. So upon the Roman Catholic Emancipation Act, on the question of Free Trade, and more recently on points of Foreign Policy, there has been a minority among Dissenters. As the chairman of the Unionist meeting frankly acknowledged in his courteous and honest speech, there is a very strong majority—among Congregationalists and Baptists it might be described in much stronger language—in favour of a policy which will conciliate Ireland without weakening the tie which unites it to England, and so remove a scandal to our freedom and civilization.

We claim nothing more, except that we must maintain the right of the majority to express its opinion, and cannot understand why, if it is done in good temper, that should give any offence to those who dissent from it. Dissenters, if they are Liberals, must surely be too well accustomed to find themselves in a minority, and too practised in the work of turning a minority into a majority to be greatly disturbed by the fact that they are in a minority among their own brethren, especially seeing that they are in a majority in Parliament. The position which we, as Liberals, have taken has been accepted with a full knowledge of its disadvantages in obedience to our sense of righteousness alone. If the subject be looked at dispassionately, it must be admitted as somewhat extraordinary that so large a proportion of Nonconformist Liberals are in favour of Home Rule. There was nothing to create in them a prepossession on its behalf; indeed, they might have been prejudiced on the opposite side. Had there been a question as to the safety of Protestants, we should certainly have taken our place by their side, for we are Protestants of the Protestants. Our Protestantism indeed, because of its very thoroughness, has inclined us to the side of the Nationalists, for it has taught us faith in liberty and right. We do not believe that Protestantism has ever been strengthened by

that Orange party, who, with the watchwords of freedom on their lips, have ever proved themselves its worst enemies. The professed alarm as to the possible oppression of Protestants under a National government has always appeared to us the idlest of fears, especially when we remember that England would still have supreme power to prevent such injustice. Still there is no obvious reason why the Nonconformists should lean to the side of Irish Nationalism; while there are some considerations which might have inclined them to the other side. The Nationalist party have not established a claim to their gratitude by any service they have done to that cause of religious equality in which they are specially interested. For while Ireland has, partly by means of Dissenting help, got rid of an Established Church, its representatives have often hindered the progress of religious liberty in this country. Even now their interposition of the Irish question has delayed the discussion of Disestablishment, besides creating a schism in the ranks of its supporters. Of all sections of the Liberal party, there is none which has less cause to regard the Home Rule movement with favour, and yet there is none on which Unionism has made less impression, or whose members have given a more hearty support to their great chief.

Oh! some critics will say, in the last words is the secret of the whole. Loyalty to the "great chief" explains all. If it were so, there would be nothing discreditable in the feeling. It is curious, to say the least, that while Tories are making themselves ridiculous by the forms in which they are showing their idolatry of a dead chief, there are so many who claim to be Liberals whose one pleasure is to vilify our living hero. Such strange infatuation is, so far as we know, absolutely without parallel in history. Leaders have often alienated their followers by an overweening ambition, a supercilious arrogance, a half-heartedness in the common cause, or, to come down to more vulgar faults, a grasping nepotism. No charge of this kind can be brought against Mr. Gladstone. No statesman has ever furnished so little material for the criticism of his most bitter opponents.

Naturally, they have much to say against his policy; but here their attack upon him is an impeachment of Liberalism. The eagerness with which the Collier appointment and the Ewelme case were seized upon as matter for an indictment sufficiently proved the desire to establish a case against him, but the utter failure to suggest even the suspicion of a corrupt motive, or, indeed, the possibility of anything worse than an indifference to technical objections when a public good was to be secured, was a remarkable proof of his superiority to any such unworthy imputation. In truth, no statesman ever did such noble service for such scant reward. If offence there be in him, it is in the matter of his political faith, and probably in the case of many, even more in the religious principle on which it rests and by which it is governed. Of course, politicians whose Liberalism is a tradition from Whig fathers, or a faith in the superior wisdom of cultured men, do not sympathize with him, since they do not accept the fundamental principle of his political action—trust in the people. Mr. Courtney is an admirable example of the latter class. No man has less sympathy with old-fashioned Tory ideas, or is more likely to take an enlightened and even generous view of a question of public policy. There are few more able and independent politicians, and the firmness with which he has maintained the impartiality of the chair despite the strong pressure put upon him by the party to which he belongs, is an evidence not only of his fairness but also of his strength of character. But his influence is marred by the superior tone which he adopts, and his Liberalism is weakened by that distrust of the popular will, hardly suspected, perhaps, by himself, which is at the root of those fantastic schemes for the representation of minorities which diverts the attention of Sir John Lubbock even from the ants whom he is so fond of watching. Men like him must often be found in agreement with Mr. Gladstone, but their Liberalism is of a different type, and the point of separation was sure to be reached in his case just as in that of Lord Hartington.

Nonconformists follow Mr. Gladstone because his

Liberalism is more fully in harmony with their views. Even if in the chaos which has prevailed in Liberal circles, we were to be influenced by authority, we feel that the preponderating weight of opinion is all on the side of Mr. Gladstone, since the men who know best the inner life of Dublin Castle from personal experience are so largely in his favour. Lord Spencer alone is sufficient to outweigh a number of politicians, however eminent, who only look at the subject from outside, and the accession of Sir George Trevelyan to the same side adds to it a force, the strength of which may be measured by the truculence with which he has been assailed. But it is not they alone who have been forced by their own experience to a conclusion more or less favourable to Irish aspirations. Sir Robert Hamilton, than whom no one has had a larger acquaintance with Irish administration, was taken away from the post he was specially qualified to fill, and his professional career, with its promise of eminent distinction, suddenly and rudely checked because his experience at the Castle had taught him the imperative necessity of some measure of Home Rule. Sir Redvers Buller was sent to curse, but remained to bless. Poor Lord Carnarvon has been a kind of shuttlecock in this controversy, but amid all the statements and counter statements which have been made, it is at all events manifest that he could not accept the policy which will for ever remain identified with the name of Mr. Balfour. *The Times* raves from day to day about the Gladstonians and their Parnellite allies in a style which would lead the uninformed reader to suppose that the English friends of Home Rule were a body of credulous sentimentalists or heated partisans, without intelligence or patriotism, who are conniving at the crimes of boycotters and dynamitards. It is hard to say whether the insolence or the absurdity of such suggestions is most to be condemned. Professor Dicey, however, has gone a step beyond Mr. Buckle and Mr. Wilson, and has not shrunk from hurling a charge of Jacobinism against men who would be the first to suffer from the revolution which he accuses them of promoting, and some of whom have been

perilling their lives in service to the State while he has been working out constitutional theories in his study

The personal abuse which has been so large an element in these discussions may have had its effect on some, but there are others in whom it has roused the very opposite feelings. We read the speeches of some of the Unionist orators, and we search in vain for even the semblance of an argument. Invective against Mr. Gladstone, insults to those who do not accept Mr. Caine's or Mr. Collings' estimate of the Liberal leader and his action, extravagant eulogies upon the Tory Administration, take the place of reasoning. Can any sane man imagine that reasonable politicians will be affected by an oratory which ignores the merits of the case and deals chiefly in rude insult or blustering predictions of victory. It is all the less likely to be impressive because of the extraordinary change of tone towards the Tory party. The Aston Park riots are not yet four years old, and it is little more than two years since the exciting campaign of 1885 was closed. At that time the present Prime Minister and his associates were held up to public reprobation as the leaders of a party which was opposed to the people. They represented those who toil not neither do they spin, and who, by virtue of the power they enjoy, have shifted an unfair proportion of the burdens of the country on to the shoulders of those who do. Now we are invited to believe that these same men are paragons of virtue, statesmen raised up for the salvation of an empire menaced by the acts of the great Liberal statesman whom, at the earlier period, these Unionists were proud to serve. Is it expected that the judgments which Mr. Chamberlain and his friends helped us to form will be thus speedily reversed? Verily no. Their speeches do not inspire confidence in the Government which they are covering with their praise, but they go far to destroy confidence in themselves. The effect of such extraordinary changes is demoralizing to the political life of the nation in a very high degree, and, at the same time, it must be specially injurious to those who, having taught the world to regard these Tory chiefs as enemies of popular progress, omit now no opportunity for proclaiming their

patriotism and wisdom. For these Tories have not changed. Their measures, of which the Unionists boast as signs of their conversion to Liberal principles, are essentially anti-popular in character. The licensing clauses of the Local Government Bill are themselves sufficient to condemn it, since for the first time they give a legal recognition to a vested right, the compensation for which would cost hundreds of millions of money. So with the Budget, whose praises have been so loudly sounded forth, but which, the more closely it is examined, is the more closely seen to be framed in the interest of those classes with whom a Tory Government has always had most sympathy.

But it is in the Irish administration in which the real spirit of the Government lies, and it is this which has most excited the indignation of Nonconformists. Occupying an outside position we may possibly be able to take a more unprejudiced view than the immediate combatants. We can detect faults on both sides, and are not compelled by any party necessity to connive at what we do not approve. We are as free to disapprove of some of Mr. O'Brien's utterances as we are to condemn Mr. Balfour's cynical calculations as to the results of the imprisonment of the Irish leader. There is no reason why we should lean either to Mr. Blunt or Mr. Balfour in the unhappy controversy about their conversation in the autumn. We do not like either the "Plan of Campaign" or boycotting, but, on the other hand, we are not committed to the extreme view of their moral enormity, which poor Matthew Arnold exposed in his usual lucid style, from his ordinary position of the "superior person" who can lecture even his own friends. Looking at the subject, then, as law-abiding Englishmen who hate violence and disorder of every kind, but who hate also the cant of officialism, there are some facts which seem to us incontestible. Take this letter from Corporal Christian:—

We had a fair go in. We got about two hundred in a large mill holding a meeting. We had orders to cut any one down if they attempted to escape. You may guess we were in our glory. We made seventy-five arrests. Nearly all of them had their heads cut

open. One man had his ear cut off, and several had their fingers cut off. There was a reporter had three of his ribs and his arm broken. My mare kicked him, unfortunately. As we went through the streets we sang "God save the Queen," and "Rule Britannia." Some of the people went down on their knees to us, but we showed them no mercy. This is the first time we had a chance to get at them, so that we gave them a good thrashing.

Mr. Balfour sneers at this as a mass of absurdities, but he does not confute statements made in the freedom of a private letter from a soldier to his brother. This attack upon an unarmed people is only in keeping with the prosecution of men whose sole offence is that they are opposed to the policy of the present Government. Their trials before partisan magistrates are a mockery of justice and law; the increase of sentences on appeal is a piece of monstrous tyranny, made all the worse because of the disgraceful shuffling of the Chief Secretary; and the mode in which the prisoners are treated sheds a lurid light upon the alleged conversation between Mr. Balfour and Mr. Blunt, the substantial accuracy of which is evident even from the reply of the former. The whole action stirs up a righteous indignation, which is only made more intense by the excuses of Liberal (?) apologists for Orange tyranny. We are as jealous for the honour of our country as Mr. Jesse Collings or any other Unionist, and it is on this very account that we shall never cease to protest against a Government which, in contradiction to all the pledges given at the last general election, pursues a policy in Ireland that it dare not attempt in England. If any argument were needed to induce us to persevere in this action, we should find it in the marvellous patience with which the Irish people are passing through this reign of terror. They have faith in English sympathies, and that sympathy will not be wanting.

Mr. John Bright is concerned about Nonconformist ministers, and unwilling that they should be drawn into this controversy. He is like many people besides who deprecate the interference of Christian ministers in politics whenever it is probable that their influence will be cast in

opposition to their views. There are, however, one or two points deserving attention in this grumble of Mr. Bright. He is not the man from whom we should have expected a remonstrance which is really based upon the most clerical view of the Christian ministry. This is not the first time when Christian ministers have acted together on a great question of the hour. One of the most memorable incidents in the Anti-Corn Law struggle was the Ministerial Conference held in Manchester in 1842. We have before us some amusing letters between Dr. Halley and Mr. John Blackburn, which show how much that time resembled the present. There was then, as now, a difference of opinion among Congregationalists, and the same kind of talk was common then which we are hearing every day. Mr. Blackburn represented the caution of the London ministers, and Dr. Halley, who was fresh from the metropolis, shared his feeling. The alarm with which the latter contemplated the action of his brethren is very entertaining as well as instructive. The bolder men proved to be right. It is needless to say Mr. Bright was not among their censors at the time. He had not then been aroused to the impropriety of Nonconformist ministers taking part in a political movement. No doubt he would insist that there was a difference in the nature of the two questions, but an impartial judge would pretty certainly determine that the only real difference is in the fact that in 1842 the ministers were in agreement with Mr. Bright, whereas now they differ. Of course we are criticized, and severely criticized. So were our brethren of the Anti-Corn Law Conference. But time brings its revenges. It is generally admitted now that the men of 1842 did a service to their country. May we not, even while entertaining the profoundest respect for the Nonconformists who cannot unite with us in our present action, look forward confidently to a time not far distant when it will be recognized that we, too, chose the nobler part, when we refused to despair of the cause of liberty, and were bold enough to advocate a measure of complete justice to Ireland. And may we not also reasonably ask the friends who differ from us to believe that in maintain-

ing a position which is not without its difficulties, we are influenced by a sincere attachment to those great principles for which we have always contended. We support Home Rule for Ireland as the only just and practicable mode of settling a long-standing controversy. We admire and follow Mr. Gladstone because we believe that no statesman has been more solicitous to apply Christian principles to national affairs, but above all we are faithful to Liberalism itself, and for that very reason cannot enter into alliance with a party which has always opposed true political progress.

MODERN GUIDES OF RELIGIOUS THOUGHT.*

THE most interesting and suggestive collection of Mr. R. H. Hutton's essays, which has just been published, is itself sufficient to indicate the difficulties which surround the path of a religious teacher in these times, and to show the folly of those who demand that he should remain unaffected by the potent influences which are at work everywhere around him. Thomas Carlyle, the massive thinker, whose chief work was the "graphic and humorous denunciation of all conventional falsehoods and pretentiousness, or what was presumed to be conventional falsehood and pretentiousness;" Cardinal Newman, the great reactionary teacher, who is hardly more remarkable as the most distinguished convert whom Rome has won since the Reformation than as the real author of the extraordinary revolution which has taken place in the Anglican Church; Matthew Arnold, the apostle of "sweetness and light," who has just passed away after spending so much of his best power in the attempt to laugh or persuade us out of the old faith, and to substitute for its most precious truths some shadowy phrases which represent no solid belief; George Eliot, with her "utter

* *Essays on Some of the Modern Guides of English Thought in Matters of Faith.* By RICHARD HOLT HUTTON (Macmillan and Co).

powerlessness to believe that of which she had no immediate evidence before her," setting forth a dreary scepticism with all the art which her remarkable genius could employ; and Frederick Denison Maurice, full of faith and spiritual earnestness, intent on clearing away some of the theological ideas which had obscured, if they had not actually misrepresented, Christianity, hampered in his endeavour by the formularies which he had described, and, partly in consequence of that restraint, exposing himself to charges of heresy, are the "modern guides" whose characteristics are here discussed. It is hardly possible to run through even the list of names without being impressed with the force of that "modern thought" of which they are such brilliant exponents, or to think without a smile of the valiant students at the Metropolitan College who have so nobly resolved to do battle against it. It is very easy to call on Christian teachers to eschew its influence, but how is it to be done? The literature of a period is a factor in the formation of public opinion which it is impossible to dismiss with a wave of the hand. It has an awkward habit of compelling attention, and the only rational mode of dealing with it is to try and understand what it has to say, and then to meet it with the gospel of Christ.

Mr. Hutton has exceptional qualifications for the task he has here discharged with so much efficiency, of analyzing the characteristics of these several teachers, and estimating their influence upon the age. The essays may be regarded from a literary and from a theological standpoint. The author has a fine critical faculty and a deeply religious nature, and there is opportunity for the exhibition of his high qualities in both respects here. We like him better either as critic or theologian than as politician or publicist. Even in this latter character we can recognize his endeavours to be fair, though so far as the Irish question is concerned, they are conspicuous by their utter failure. The most curious feature of the case is his success in persuading himself that he, at least, has preserved the judicial temper, and that while on both sides there is the violence of the partisan with its attendant misrepresentations, with

him there is a careful meting out of justice to all parties. Nothing could be more irritating to an opponent, and it is not wonderful, therefore, that *The Spectator* has made itself more offensive to a great many earnest Liberals than any other Unionist organ, though many may seem to be more bitter. We have not ourselves felt, partly perhaps because we have been so long accustomed to the journalist's mode of dealing with Nonconformists. It is only just to add our belief that in both cases the writer is wholly unconscious of the way in which his criticisms strike their objects. There is less of this tone in these essays. They have, indeed, something of the same subtle flavour, but the philosophic insight, which is often a trifle ridiculous when exercised upon the ordinary questions of practical politics, is much more in its own place when the writer is dealing with the gravest theories in religion and philosophy. On these subjects Mr. Hutton has read widely and thought deeply. What is perhaps of equal importance, he is sufficiently catholic to be able to sympathize with every one of these teachers, widely as they are separated from each other. He is, of course, liable here, as in his political writings, to be under the influence of prejudice. He has his own religious opinions, which have been formed with equal intelligence and independence, and it is impossible that they should not to some extent colour his estimate of these teachers, but we are very much impressed by the general fairness as well as by the acuteness of the judgments expressed.

We cannot undertake to examine all of them in detail; we must satisfy ourselves with a much briefer reference to any of them than its intrinsic merits deserve. "Carlyle is truly said to have had a keen appreciation of the religion of the volcano, the thunder-cloud, and the lightning flash, mingled with a certain grim enjoyment of the spectacle of the inadequacy of the human struggle." Our author is not insensible to the strong points of the Chelsea sage, but he is able to write about him with a discriminating judgment which, had it been more generally exercised, might have been useful to the philoso-

pher himself, by saving him from errors into which the foolish adulation of those who looked up to him as an oracle helped to betray him. Mr. Hutton does well to remind his readers of the injurious influence which Carlyle's teaching exerted upon the public mind "in at least five different catastrophes of the great political decade between 1861 and 1871." It may be doubted whether in any case it was really happy. His ideas about the negro undoubtedly led many Englishmen to sympathize with the South in the great civil war in America, and with Governor Eyre in his dealings with the negroes of Jamaica, and especially in the execution of Gordon. It may be that in espousing the cause of Prussia against Denmark, Austria, and France successively, he formed a sounder judgment, but it must not be forgotten that in lending his influence in favour of "one of the earliest and most cynical of the acts of international violence for which the last twenty-five years in the history of Europe have been remarkable," the appropriation of Schleswig-Holstein, which prepared the way for all the subsequent aggrandizement of Germany—he did much to form an unhealthy public opinion which at the present hour is a serious difficulty in all European policy. In this nineteenth century of boasted civilization and progress, there has been a drift back towards the old maxim that might is right, and Carlyle is largely responsible for it. It is, indeed, in harmony with the spirit of his entire teachings, which are well characterized by Mr. Hutton. As he well says, despite his incessant denunciation of shams and phantasms, "his own religion was not free from cant," but it was a distinctly anti-Christian cant. It was not that he rejected certain doctrines, but that his spirit was altogether alien from that of the gospel. There is great acuteness in the following observations :

I conceive, too, that at the root of Carlyle's transcendental mysticism, was a certain contempt for the raw material of human nature, as inconsistent with the Christian view, and an especial contempt for the particular effect produced upon that raw material by what he understood to be the most common result of conversion. I think his view of Christianity—reverently as he always or almost always spoke of the person of Christ—was as of a religion that had something too much of

love in it, something slightly mawkish; and I believe that if he could but have accepted the old Calvinism, its inexorable decrees would in many respects have seemed to him more like the ground system of creation than the gospel either of Chalmers or of Irving. His love of despots who had any ray of honesty or insight in them, his profound belief that mankind should try and get such despots to order their doings for them, his strange hankerings after the institution of slavery as the only reasonable way in which the lower races of men might serve their apprenticeship to the higher races—all seems to me a sort of reflection of the Calvinistic doctrine that life is a subordination to a hard taskmaster, directly or by deputy, and that so far from grumbling over its severities, we must just grimly set to work and be thankful it is not worse than it is (p. 85).

We very much doubt whether George Eliot has exercised so much influence over the religious thinking of the day as is supposed. She was a woman of extraordinary genius but the more philosophical of her works are never likely to be popular to any wide extent, and it is questionable whether the select circle by whom their literary skill is appreciated will be largely influenced by their religious opinions. But on this point we cannot linger. To us the most interesting portions of this volume are the essays on the two great Oxford thinkers—the veteran cardinal, who is still with us, and the distinguished critic and poet who has just been removed in a manner so tragic and impressive. Mr. Hutton truly says:

Surely there is no greater marvel in our age than that it has felt profoundly the influence of both, and appreciated the greater qualities of both—the leader who, with bowed head and passionate self-distrust, nay, with “many a pause of prayer and fear,” has led hundreds back to surrender their judgment to a Pope whose rashness Dr. Newman’s own ripe culture ultimately condemned; and the poet who, in some of the most pathetic verses of modern times, has bewailed the loss of the very belief which, in some of the most flippant and frigid of the distiches of modern times, he has done all that was in his power to destroy (p. 49).

It is perhaps hardly less remarkable that there should be found a writer who has not only studied both men, but shows such an extraordinary capacity for understanding both, and while regarding both with the highest admiration, is yet able to point out the defects of their respec-

tive positions. The following passage, part of a criticism on Dr. Newman's view of an infallible Church, is capable of application to those who, while opposed to his principles, are unconsciously, perhaps, seeking some infallible standard of their own.

How should an infallible authority—even if one existed—on the dogmatic truths involved in revelation, imply the right understanding of these truths, unless the believer be guided by the Spirit of God in receiving them? The same words mean totally different things to the humble mind and the arrogant mind, to the selfish mind and to the self-denying. Even the infallible human authority could inculcate only a lesson of error and illusion when addressing itself to a fallible and sinful believer. I cannot for the life of me see how the infallible human authority for dogma could, even if it existed, be of any service to rebellious, misguided, passionate men, unless it could infuse the grace to understand spiritually, as well as authorize the right form of words to be understood. Surely revelation, once communicated, must live and exert itself, and deepen for itself the spiritual channels in which it is to run, just as the original moral teaching, engraved both on tables of stone and on the heart, has lived and exerted itself, and deepened for itself the moral channels in which it is to run. Both revelations have been misunderstood; both have been perverted; both have been defied; both have been ridiculed; both have been scorned; yet both have exerted an ever deepening and widening influence, and have found out the true hearts for which they were intended. I cannot help thinking, then, that Dr. Newman's belief, that the most fitting power to subdue the anarchy of human passions and intellectual pride is an infallible Church, is an error, and an error of that most serious kind which by throwing the Church, which boasts infallibility, off its guard, produces an abundant crop of special dangers and mistakes (p. 82).

Matthew Arnold was, as might have been expected, a great favourite with Mr. Hutton, as indeed what cultured man is there with whom he was not a favourite. His banter was sometimes not a little irritating, and his apparent self-satisfaction even more so, and yet it was impossible even for an earnest Nonconformist to dislike him. The marvellous charm of his style conceals a number of defects in argument, and covers a multitude of offences in spirit and temper. But in truth his temper was never bitter, not even cynical. His love for coining nicknames in which he was so proficient was rather a play of humour than anything else. It is to be

feared indeed that the subtle charm of his writings has served to conceal the dangerous tendency of much of his teaching. We do not propose to discuss his general religious influence at present, but it is impossible to deny that in its whole tendency it was antagonistic to historic and dogmatic Christianity, and indeed to any real faith in God Himself. "The Stream of Tendency, not ourselves, which makes for Righteousness," is not, and cannot be God, and it is worse than useless for men in professed charity to try and persuade themselves or others that it is. What is said of it may be employed as an indirect and reluctant testimony to the being of a God, but that is not what it is intended to be. The "secret of Jesus" is really nothing better than the endeavour on Mr. Arnold's part to get rid of the distinctive teaching of the Master. The Gospels, as we have them, are full of what he calls *aber-glaube*, "over-belief." His view of the resurrection of our Lord is expressed in the well-known verse,

Now he is dead ! far hence he lies
In the lone Syrian town ;
And on his grave with shining eyes
The Syrian stars look down.

Mr. Hutton analyzes his teaching with great care, and the general result is perhaps best expressed in the following passage :

"Religion," says Mr. Arnold, "is morality touched with emotion." But surely morality cannot be "touched with emotion" without reason, or at least excuse, for the emotion it is to excite. And yet this is what Mr. Arnold's language seems to point at. In one of his American lectures he appears to say that the emotions will remain even though the objects which properly excite them disappear ; and in another passage of the same lecture he nevertheless intimates that even the very same thought may be so expressed as either to excite emotion or not to excite it, the difference between the two modes of expression being, except in its actual effect, quite undiscernible. But if religion depends on an accident of that kind, religion is an accident itself. An intention to make for righteousness rightly excites emotion, but a tendency and an intention are different. Plague, pestilence, and famine, in God's hand, have often made for righteousness, but without faith in God, plague, pestilence, and famine are more likely to touch immorality with emotion than to touch morality with it (p. 110).

There are other passages we should gladly have extracted had space permitted, for even in the present state of softened feeling in regard to the eminent man who has been so suddenly taken away from us, it is well that we should have the utter baselessness of his religious teaching so temperately and so fairly pointed out. Mr. Hutton's estimate of Mr. Arnold as a poet is very high, higher than we can accept. While he believes that his curious earnestness and ability in attempting the impossible as a religious teacher will soon be a mere curiosity of literature, he holds that he will have a permanent place as a poet possibly above that of any poet of the eighteenth century except Burns, and that he will have the sixth, if not the fourth or fifth place among poets of the nineteenth century. He supports his view with characteristic earnestness and ability, but greatly as we admire much of Mr. Arnold's poetry, this estimate seems to us exaggerated, but this of course is a matter of taste. We have done but scanty justice to the value, and indeed the charm, of these essays, which present in comparatively short space some of the most striking and impressive features of our modern literature. The book is wonderfully rich in wise and suggestive thought.

THE BAPTIST UNION.

THE happy solution of the difficult problem which threatened the Baptist Union with a wide-spread division will be hailed as a grateful surprise not only by earnest Nonconformists, but by all who care more for the true religion than for the teachings of a party. The hardly concealed pleasure of some outside the ranks of Baptists and Congregationalists in the unseemly strife which has been waged during the last six months has been one of the most painful features of the controversy. Is it too much to hope that those who have been ready prematurely to exult in the troubles which for a time seemed to be

attendant on the exercise of liberty will be as free now to confess that in the true brotherhood of Christian men who understand one another has been found a secret of unity and peace which the manufacturers of tests and formularies have never been able to discover. It would be foolish to expect that discussion will cease, and provided it is carried on in the spirit of Christian charity and with a due sense of responsibility, there is no reason why it should be deprecated. The attempt to suppress the free utterance of opinion by reckless accusations of heresy on the one hand, and sneers at old fogeyism and tyranny on the other, is one cause of the unrest which prevails in certain quarters, and which, wherever it is found, is a source of weakness. Tennyson has taught us all a lesson in that graphic picture of his friend who had reached a strong and abiding faith through a manly battle with doubt :

He faced the spectres of the mind,
And laid them : thus he came at length
To find a stronger faith his own.
And Power was with him in the night
Which makes the darkness and the light,
And dwells not in the light alone,
But in the darkness and the cloud ;
As over Sinai's peaks of old
While Israel made their gods of gold,
Altho' the trumpet blew so loud.

There is a world of wisdom here, as in other suggestions of "In Memoriam." The Church will never find its true strength until it is able thus to face the questionings even within its own borders, and instead of silencing them by sentences of excommunication to submit them to the test of calm and searching inquiry. So if there shall be, as there is pretty sure to be, continued sifting of principles, it need not distress any mind so long as we preserve the spirit of Christ, while seeking to learn the will of Christ. But separation has been averted, and if we are to judge by the manifestations at the meeting, a spirit of brotherly love has been awakened, which will cast out the evil spirit of suspicion that has been abroad.

It must not be forgotten, however, that Mr. Spurgeon's attitude to the Union remains unchanged. On the other hand, in accepting the report of the Council, the Assembly has endorsed its resolution, that his impeachment of the orthodoxy of the denomination has not been sustained by evidence, and therefore, of course, ought not to have been brought. Mr. Spurgeon himself may now be held to have withdrawn these charges, for in the April number of *The Sword and Trowel*, he says—

Those communities which avowedly confess the truth of God can deal with the spirit of unbelief, at least in a measure; but those bodies of men which hold no settled doctrines, and make no profession of believing anything definite, are like houses with open doors, inviting the unclean spirit to enter, and take up his abode. We have tried to deal with the spirit of error in its abstract form; but we have also recommended, as a practical action on the behalf of the Baptist Denomination (which we believe to be upon the whole sound in the faith), that it should accept an Evangelical basis. Its churches and associations in most cases have such a basis; why not the Union which is made up of them? This question is to come before the Baptist Union at its next general meeting. Should the proposal of an Evangelical basis be carried out, we shall greatly rejoice, for it may be a rebuke to the incipient party of error, which has of late talked so exceeding loudly; but if this is not done, other and stronger measures must be taken, which will enable faithful men to bear their testimony without having it marred by their fellowship with evil.

Our friend here cuts the ground from under his own feet. Churches make up the Baptist Union, and if they have an Evangelical basis, what possible need can there be of any other? The Union, composed of Evangelical churches, and of them only, must be Evangelical. There can be no occasion for doctrinal tests seeing that every church admits to baptism and its fellowship such only as profess their faith, and give evidence that their profession is sincere. No doubt churches sometimes fail to detect hypocrisy, or to reveal self-deception to the candidate himself. But this is only an infirmity which they share in common with all human institutions. It is a small thing to say that this practical test is as effectual as any doctrinal formulary has ever been. However, it is useless to discuss this now. The Evangelical

basis has been accepted, though, unfortunately, there is no indication that Mr. Spurgeon will resume his place among his brethren. Still it is a great point gained that he declares himself satisfied of the general soundness of the Baptist denomination. Whether he should have constituted himself a judge of his brethren in this respect is a point which can be determined only by his own conscience. This much only must we say. Had he been present at the magnificent gathering at the City Temple, and heard the singularly touching terms in which he was referred to by Mr. Glover, in one of those prayers which thrill Christian hearts to their very depths, and heard also the fervent response on the part of the assembly, he would have understood how strong is his hold even upon those who have felt compelled most strongly to dissent from his recent proceedings, and perhaps also to suspect that the union of Christian sympathy is a much deeper and nobler thing than a mere agreement in creed.

In looking at the resolution as amended, and reading it in the light of the speeches, the difficulty is to understand the meaning of the excitement of the last six months. We must confess to considerable sympathy with one of the speakers who was anxious to know exactly what had been done. Perhaps his secret feeling was that if it was what it seemed, it was too good to be true. On this point, however, his mind may certainly be at rest. The speeches on both sides were so frank that there hardly seems room for the possibility of mistake. Most heartily do we rejoice in the issue which has been reached. As we looked round upon the body of noble men who form the Union, we could not but feel that any one who broke such a fellowship, and so weakened the power of the Baptist Churches for good, would incur very grave responsibility.

CURRENT LITERATURE.

Fifty Years Ago. By WALTER BESANT. (Chatto and Windus.) Mr. Walter Besant appears in this volume in a new character. In

some of his novels he has shown a wonderful capacity for reproducing the leading features of a former age, so as to make it live before us ; but this is the first book, so far as we know, in which he has turned entirely aside from the paths of fiction, and has given us a series of historic sketches, or perhaps we should rather say photographs, of London as it was half a century ago. He takes a wide and comprehensive survey, travels from club-land to the slums, conducts us through the streets or takes us into the tavern, introduces us to the orators of Parliament or to the leading wits and poets of the time. We cannot say that he is equally at home everywhere, but he never fails to be pleasant and amusing. For his sketches of Parliament at the time he is indebted to Grant's "Random Recollections," a book which was more entertaining than profitable, and which always recalls to our memory a trivial incident of our own boyhood. It happened at a missionary breakfast at Liverpool, when Mr. Binney was present. He was called upon to speak, and after many protestations that he had come under a distinct engagement that he was not to speak, he rose at length, evidently not in a very pleasant humour. "The writer of 'Some Sketches of the London Pulpit' distinctly says, 'Mr. Binney cannot speak.'" "The book," exclaimed Dr. Raffles, who was in the chair, "is full of lies!" and so disposed of Mr. Grant's accuracy and Mr. Binney's ill-humour at the same time. As we read some of the remarks quoted from Mr. Grant in the chapter on Parliament, we could not but feel that Mr. Grant was not only sometimes inaccurate in statement, but still more frequently wrong in his estimates. Mr. Besant has given his sketch of Mr. Gladstone, who was then a very young man, italicizing some of his forecasts, that we may see how far the early characteristics of the great orator have been kept up through life. Mr. Grant pronounced him no statesman. Possibly there are some even to-day who are so blinded by prejudice as to endorse that judgment now ; but no candid man will thus ignore the wonderful power of the great Liberal chief who has stamped his mark so indelibly on the legislation of the last fifty years, that even party spite can hardly deny it. We should say that Mr. Besant is not strong in politics, and though he does not say anything very distinct we fear that he has yielded somewhat to the influence of the present idea of society about Mr. Gladstone. His friends can well afford to wait. It will not be many years before this idea will be regarded as a craze for which it is difficult to find any sufficient explanation. As regards the Church and the Nonconformists, Mr. Besant writes :

"In the Church the old Calvinism is well-nigh dead ; even the Low Church of the present day would have seemed, fifty years ago, a kind of veiled popery. And the Church has grown greater and stronger. She will be greater and stronger still when she enlarges her borders to admit the great bodies of Nonconformists. The old grievances exist no longer ; there are no pluralists ; there is no non-resident vicar ; the small benefices are improved ; Church architecture has revived ;

the Church services are rendered with loving and jealous care; the old reproaches are no longer hurled at the clergy; fat and lazy shepherds they certainly are not; careless and perfunctory they cannot now be called; even if they are less scholarly, which must be sorrowfully admitted, they are more earnest. The revival of the Church service has produced its effect also upon Dissent. Its ministers are more learned and more cultured; their congregations are no longer confined to the humbler trading class; their leaders belong to society; their writers are among the best *littérateurs* of the day."

We do not know that the current opinion of society in general, and especially of literary society, could be more fairly expressed. There is no want of kindly feeling towards Nonconformity; but, on the contrary, a desire to judge it favourably. There is certainly no appreciation of the strength of its position, or of the kind of differences which separate it from the Established Church. But we should not come to Mr. Besant, or to a book like this, for serious views on grave controversies. His intention is rather to give us a general view of life as it was, especially in London, fifty years ago, and the picture is sufficiently instructive. There is a general impression that we have made considerable social progress in the period, but of its full extent comparatively few have an adequate conception. Mr. Besant helps us to estimate the distance which we have travelled during the period. The book is admirably got up, and some of the illustrations are extremely well done. We commend to our lady readers the picture of a lady of fashion of the year 1837.

King or Knave? By R. E. FRANCILLON. 8 vols. (Chatto and Windus.) Mr. Francillon has in this tale undertaken an extremely difficult task, and it is only fair to say that he has attained as much success as was possible. The very conditions of the story entailed the necessity of considerable art in the construction of the plot, and Mr. Francillon has shown himself fully equal to the demand. Throughout we have abundant evidence of the extreme care which has been bestowed upon the work. As the result the tale is full of life, movement, and interest. The action is so rapid and exciting that the attention of the reader is never suffered to flag, but at the same time, the story, though verging on the sensational, does not outrage probability in any violent fashion. But there is much more in this volume than a story. Some of its pictures of life are very striking. The town of Marchgrave will linger in the memory. Its excitement about its docks, its worship of its hero, the humours of its election, its petty gossip, and still more miserable scandal, are drawn to the life. Then in the portraiture of character we have a new and original conception in Cynthea. Draycott Morland is another creation of the author's, and a decidedly clever one. But the most difficult, and at the same time most effective, piece of workmanship, is the hero, who endeavours to unite the opposite characters of King in Marchgrave, and Knave in London.

The peculiarity of the circumstances which made this even possible, the incessant complications and difficulties which the keeping up of this duality produced, the succession of crimes into which it led the man, and last, not least, his own curious introspection with the reflections on himself, are all well conceived and admirably wrought out. The book is clever at every point.

Wit and Wisdom of Samuel Johnson. Selected and arranged by GEORGE BIRKBECK HILL, D.C.L. (Oxford: Clarendon Press.) What is it that makes Dr. Johnson universally popular? A more uncompromising and bigotted Tory, or one who was pronounced and trenchant in the statement of his opinions, there could not be; yet in an age which has broken loose from the restraints with which men of his type would have fettered it, he has as high a reputation as in days when his influence was supreme. It cannot be denied that in some of the stories that are told about him he talks very much like a bully, but even that does not seem to destroy, hardly even to weaken, the admiration with which he is regarded. Take such a story as that of his answer to Lady Macleod, who, after she had poured out sixteen cups of tea already, meekly suggested that a small basin would save her trouble and be more agreeable. "I wonder, madam," answered he, roughly, "why all the ladies ask me such questions? It is to save yourselves trouble, madam, not me." The lady was silent, and resumed her task. Poor woman, she was cowed, as well she might be. In any other man such conduct would have been voted boorishness, but in the case of Johnson it only provokes a smile. There must be something to explain the indulgence shown to such foibles, and it is found in the character of the man himself. It is very trite to say that Johnson has been singularly happy in his biographer. Boswell's work is a perfect photograph, and the personal devotion which led a man thus carefully to reproduce the commonest sayings and doings of another, itself says something for him who inspires it. A hero-worshipper may be a very second-rate man, or even of a lower grade, but there must be some qualities, either ideal or actual, in his hero, or he could not have any reverence for him. In Johnson there was no lack of intellectual power, and a certain moral strength which could not but affect natures far greater than poor Boszy could ever boast. We are impressed by his massiveness everywhere, but we are far more attracted by his genuine humanity. Dr. Birkbeck Hill, who thoroughly understands him, evidently regards this as the great secret of his attractiveness. He says: "The most striking quality in Johnson was his wisdom, his knowledge of the whole art of life. Gibbon describes 'the majestic sense of Thurlow.' If common sense can be thought of as invested with majesty, it is seen in all its stateliness much more in the dictionary-maker than in the great Lord Chancellor. But mere common sense would never have made Johnson all that he is to us. Benjamin Franklin had more common sense than the frame of any single man seems capable of containing or support-

ing. But who loves common sense when it stands alone? It must be dashed by the failings of men of like affections with ourselves. It must at times be crossed by the playful extravagances of a wayward humour. It must be joined not with a cold and calculating selfishness, but with a tenderness and a pity for those whose want of it has brought them to misery." Further, there was in Johnson a singular absence of affectation, and a complete freedom from any effort to play a part. "I never considered," he says, "whether I should be a grave man or a merry man, but just let inclination for the time have its course." He knew how to laugh, and that laugh was irresistible. When to this perfect naturalness and geniality was added the extraordinary ability and learning of the man, it is not surprising that he should be a general favourite. To make a fair selection from the sayings and writings of such a man was no easy task, but no man was more competent for its discharge than Dr. Birkbeck Hill. We have had in *The Pall Mall* lately one of those curious articles in which it delights, on what it is pleased to call the pocket-Bibles of politicians. Dr. Birkbeck's little volume would form an admirable vade mecum of this class. You cannot open a page without finding some suggestive aphorism, some brilliant epigram, or some amusing story. We cannot do better than give a few specimens. Here is a saying full of wisdom: "It may be observed, in general, that the future is purchased by the present. It is not possible to secure distant or permanent happiness but by the forbearance of some immediate gratification." How profound, too, is the wisdom of the following remark about travels: "He that would travel for the entertainment of others should remember that the great object of remark is human life." Of how many controversies is this true? "'Dr. Farmer,' said Johnson, 'you have done that which never was done before; that is, you have completely finished a controversy beyond all further doubt.' 'There are some critics,' answered Farmer, 'who will adhere to their old opinions.' 'Ah,' said Johnson, 'that may be true; for the limbs will quiver and move when the soul is gone.'" How well does he expose the evils of flattery. "Flattery pleases very generally. In the first place the flatterer may think what he says to be true; but in the second place, whether he thinks so or not, he certainly thinks those whom he flatters of consequence enough to be flattered. He that is much flattered soon learns to flatter himself; we are commonly taught our duty by fear or shame, and how can they act upon the man who hears nothing but his own praises? . . . At Sir Joshua Reynolds, one evening, Hannah More met Dr. Johnson. She very soon began to pay her court to him in the most fulsome strain. 'Spare me, I beseech you, dear madam,' was his reply. She still *laid it on*. 'Pray, madam, let us have no more of this;' he rejoined. Not paying any attention to these warnings, she continued still her eulogy. At length, provoked by this indelicate and vain obtrusion of compliment, he exclaimed, 'Dearest lady, consider with yourself what your flattery is worth before you bestow it so freely.'" We could multiply such extracts, but our space forbids.

More Than He Bargained For. By J. ROBERT HUTCHINSON. (T. Fisher Unwin.) This is an Indian story, and has this great recommendation, that it makes us feel as though we were in the midst of Indian society. We are taken into a region with which we are not made familiar even in ordinary pictures of Indian life. The plot is laid in the country where the English population is scanty. Two or three families have to provide entertainment for each other. Outside their little circle is an entirely different world into which we are allowed to make occasional excursions, and which has its own objects of interest. It is a capital story full of movement and incident, bringing out some of the best and worst features of English life under such conditions, and pervaded by sentiment very much in advance of the Anglo-Indian feeling for which indeed there is an unconcealed contempt. The writer does justice to the missionary and his work, and treats as it deserves the customary cant of pride and impiety about the niggers who have no souls, and who seem to exist only for the gratification and service of their selfish and arrogant white masters.

The Making of the Great West, 1512-1888. By SAMUEL ADAMS DRAKE. With many illustrations and maps. (T. Fisher Unwin.) Mr. Drake has here followed up his interesting and useful little work, entitled, "The Making of New England," by another work similar in size and get-up on the "Making of the Great West." Like its predecessor, it is intended to occupy a position midway between the larger and lesser histories. Without going at all into detail it gives us a clear, succinct, and sufficient account of the rise and early growth of the Great West. The writer is evidently master of his theme, and is thus able to bring it before the minds of his readers in such a way that they can readily get an idea of it as a whole. He is specially happy in the arrangement of his materials. The volume is divided into three parts, called groups. In the first group Mr. Drake shows the work done by the three great rival Powers—the Spaniards, the French, and the English—in civilizing the American continent. As on the European continent so on the American, three successive waves of population passed over the country. The Spaniards who came first, and were the discoverers of the country, found no difficulty in effecting a conquest of it and a settlement in it; and the story of their explorations and discoveries, as well as of their victories over the Indians, forms one of the most romantic chapters of modern history. The French, who were the next great Power to turn their attention to the New Continent, did so in order that they might find in it new outlets for their commerce and fisheries, and the extraordinary success which they achieved in this direction was due largely to their power of adapting themselves to the original inhabitants of the country in such a way as to win their confidence and secure their co-operation. The interest of the story of these American beginnings, however,

culminates in the third section, wherein we see the Anglo-Saxon race first gaining foothold in Canada by the treaty of Utrecht, and then slowly taking possession of the entire country. In the second group Mr. Drake describes the birth of the American idea, and traces the gradual evolution of America as an independent and leading Power among the nations of the world. The third group contains a very graphic and glowing description of the discovery and working of the gold mines in California and Colorado. The book is written in a lucid and popular style, and is admirably fitted both to please and to instruct readers generally.

Gospel Ethnology. By S. R. PATTISON. (R.T.S.) The primary object of the writer of this book is to show the relation which the gospel sustains towards Ethnology. This he does by giving representative instances of the acceptance of the gospel by all the races, and nearly all the families of mankind. The evidential value of such a collection of facts is obvious. The universal adaptation of the gospel to the needs of men of all nations is one of the strongest arguments in proof of its Divinity. This book furnishes a triumphant answer to those opponents of missions, who say that "it is absurd to suppose that the same ideas which are applicable to the accomplished European can be at all suited to the degenerate African."

The R. T. S. Library. Illustrated. *The Wit and Wisdom of Thomas Fuller, with a Brief Biography.* (R. T. S.) We are glad to find that the Tract Society are including in their library some of the standard works of our great Puritan Fathers. The present volume contains some of the principal writings of one of the most popular writers of his own day. It is not often that we get so much wit and wisdom put into so small a compass. The book deserves and will abundantly repay a careful perusal. The subject matter is both sound and weighty, and the style is peculiarly crisp and racy.

Bible Class Primers. An Exposition of the Shorter Catechism. Part I. By the EDITOR. (T. and T. Clark.) A clear and thoroughly Scriptural and interesting exposition of the first part of the Shorter Catechism.

Specific Unbelief, England's Greatest Sin. By ANDREW SIMON LAMB. (James Nisbet and Co.) An earnest plea in behalf of the Scriptural doctrine concerning the righteousness of Christ as the ground of the sinner's justification.

Short Biographies for the People. By VARIOUS WRITERS. Vol. IV. (R. T. S.) Eminently suited for its purpose of disseminating knowledge about great and good men of all ages amongst the masses of the people. We hope it will be widely circulated and extensively read. The series is in every way deserving of the praise that has been

bestowed upon it. The biographies are short and well written, and the subjects are selected in such a manner as to secure greatest freshness and variety. The volume is indeed a *multum in parvo*.

A Misunderstood Miracle. By Rev. A. SMYTHE PALMER, B.A. (Swan Sonnenschein, Lowrey and Co.) This is a new and ingenious attempt to explain the difficult passage of the sun standing still in Joshua x. 12-14. The writer does not try to explain it away by denying the miracle altogether. He fully believes that a miracle did really occur. What he does is to supply a new interpretation of the passage which he thinks, and rightly thinks, will, if accepted, make the miracle more easy to believe. His contention is, that much of the difficulty in receiving the miracle has been caused by a mistranslation of the inspired narrative. The literal and therefore true rendering of the original words used, he says, would be "Sun be silent," and "the sun was silent." He then goes on to discuss the meaning of the word silent as thus applied to the sun, and shows that it was often used by the Jews of one who abstained from acting, so that the expression the sun was silent would come to mean the sun ceased to act. "But in what way?" asks Mr. Palmer. "Is it that he ceases to move or ceases to shine? Which is the more obvious and striking attribute of the sun, which we would expect to be referred to if such a command as 'desist!' or 'cease!' were addressed to him without further definition—his shining or his motion? My contention is that the sun becoming *silent* or *dumb* can mean nothing else so naturally and consistently as that it became *dark* or *obscured*." The theory as thus stated is novel and ingenious, and perhaps as probable as any of the others, which have been invented to explain what does not admit of explanation. If accepted, it would undoubtedly relieve us of a difficulty, and the author has certainly succeeded in adducing a large number of considerations and illustrations in support of it.

Britain in History Ancient and Modern. By MRS. ALBERT G. ROGERS. (J. Nisbet and Co.) The object of this book is to establish an identity between us and the lost ten tribes of Israel, and the writer adduces several facts which she regards as proofs *linking* Israel and Britain throughout the ages.

Betelnut Island, by JOHN T. BRIGHTON (R.T.S.) is a lively and graphic description of personal experiences and adventures in the Eastern tropics. It contains a good deal of useful information concerning the island and its inhabitants. We heartily commend it to all friends of foreign missions. The more books of this kind we have the better. Few things are more calculated to foster a missionary spirit than a knowledge of the lands and peoples to whom missionaries are sent.

The Gospel in Nature. Scripture Truths illustrated by Facts in

Nature. By DR. MCCOOK. (Hodder and Stoughton.) Dr. McCook, who is a diligent student of nature and a recognized authority in one department of natural history, is also a theologian and a preacher. In the volume before us he has drawn upon his vast stores of knowledge of the natural world, in order to illustrate and enforce important Scripture truths. The sermons are marked by considerable freshness both of thought and of illustration. Dr. McCook has a practised eye, which enables him to perceive analogies between natural facts and spiritual truths which would escape the observation of a less observant person. He "finds tongues in trees, books in the running brooks, and God in everything."

One Thousand New Illustrations for Pulpit, Platform, and Class, By REV. H. O. MACKEY. (Hodder and Stoughton.) The illustrations in this book are both new and good. They are derived for the most part from books of the day, and are generally based upon incidents taken from the histories of nations and from the biographies of great men. The topics illustrated include a wider range of subject than is usual in works of this class. The practical utility of the book is enhanced by exhaustive subject and textual indices.

Miss Willowburn's Offer. By SARAH DOUDNEY. (Blackie and Son.) This is an exceedingly effective and well-written story. The plot is slight, but it is worked out with no little skill, and the interest is thoroughly sustained to the end. Miss Patience Willowburn, who may be regarded as the heroine; Lealia, who is in many respects her opposite; and Dr. Vansittart, are all cleverly-conceived and powerfully-drawn portraits. The story is one of the best which has yet proceeded from the pen of this graceful and gifted writer.

Goldengates. By M. L. RIDLEY. (J. F. Shaw and Co.) This is a first-rate story for boys. The hero is a fine specimen of a manly young Christian. The manner in which he softened the hardness and won the affections of a proud and stern father by his patience and tenderness is well told. The book is thoroughly healthy in its tone, and shows what an important influence for good may be exerted by one boy who is governed by Christian principles, and who, without talking goody good, simply lets his light shine both in word and in deed.

Messrs. Macmillan send us two volumes of their new and admirable series of eminent statesmen. The first, *William the Conqueror*, by the one author who is admittedly past master on all questions of Norman story, Professor Freeman; and the second, *Cardinal Wolsey*, by Mr. Mandell Crichton; also the first two volumes of the new edition of Dean Church's charming *Essays*; a new edition of the *Letters of Charles Lamb*, by Rev. Alfred Ainger; and two or three volumes of poetry, especially Mr. Russel Lowell's *Heartease and Rue*. We are compelled to reserve fuller notices of them to future numbers.

The Congregational Review.

JUNE, 1888.

"ROBERT ELSMERE."*

"ROBERT ELSMERE" will be very differently judged, according to the tastes of individual readers and the standpoint from which it is viewed. As an attack upon Christianity written with so much of power and brilliancy as to call forth our veteran statesman as a defender, it must necessarily excite widespread interest. We are all familiar with the kind of reception which awaits a new manifestation of unbelief, if it have any literary character. It may be shallow and superficial; it may betray not only a want of sympathy with the aims of the gospel, but a strange inability to comprehend its vital principles; it may be singularly lacking in justice and discrimination: but the fact that it is fitted to undermine the faith of men will be sufficient to secure for it the extravagant plaudits of a certain class of reviewers. We remember the flourish of trumpets with which Mr. Cotter Morison's book was introduced, and now all the world knows how little there was to justify the exultation of the enemies of the gospel. "Robert Elsmere" has been heralded in much the same fashion, and, we are bound to add, with more reason. It is undoubtedly a book of remarkable brilliancy and power, and yet we doubt whether these qualities would have secured for it the favourable notice it has received had it been on the opposite side of the controversy.

An evening journal at first described it as a dull

* *Robert Elsmere*. By MRS. HUMPHREY WARD. In 3 vols. Fourth Edition (Smith, Elder & Co.).

novel which people had been allured into reading by the announcement that Mr. Gladstone was to review it. After the review appeared, it was described in the same paper as an "epoch-making book." The latter description is certainly as extravagant as the former is one-sided. Let it be frankly said at the outset that it did not need Mr. Gladstone's review to make it famous, for it has quite sufficient merit of its own to secure a high place in the literature of the day. It is a singularly graphic and brilliant picture of the literary world in its relations to Christianity. But while this is deeply interesting and even impressive, it requires much more to constitute an "epoch-making book." We have here no new and striking argument, no fresh exercise of the extraordinary ingenuity which a certain class of minds exhibit in the discovery of new difficulties in belief, no new light upon the great controversy which is always going on between faith and scepticism. Mrs. Humphry Ward leaves the argument precisely where she found it. Her book is in reality a story of the eclipse of faith in an individual soul, and in telling it she puts some of the arguments by which this was brought about in a striking form. But that is the utmost which can be said as to the reasonings, and it certainly requires very much more than this in any book which is to mark an epoch in the history of religious thought. On the other hand, Mr. Gladstone says: "'Robert Elsmere' is hard reading, and requires toil and effort." We doubt whether he is quite as right when he adds: "if it be difficult to persist, it is impossible to stop." What may be true as to a mind of his eagerness in pursuit of truth, may be anything but true as to minds of an inferior calibre. On the whole, we are inclined to think that the majority of readers will vote it dull. To the ordinary novel reader it will be intolerable, perhaps hardly intelligible, for though the brief love-stories which are introduced are simple and touching, there is little of incident in the book, and it can hardly be said that there is a plot at all.

It would, however, be extremely unfair to judge it by the standard of the ordinary novel, for that is not what it

claims to be. It is a portraiture of character, and looked at in this light, it must be pronounced a work of unusual power. There is hardly a character in the entire group to which we are introduced which is a lay figure, or one which has not a marked individuality of its own. Mrs. Ward seems to have a special pleasure in describing weak but amiable members of her own sex. The mother and the mother-in-law of the hero, and the sister of the Squire, are all of this class, with a certain family resemblance, inasmuch as in all of them there is the same absence of practical qualities; but the difference is just as marked and distinctive. They are all of them studies which would well repay careful analysis, did not subjects of deeper interest require more than the space which we can afford to the book. Then there are the clerical portraits, most of which are drawn in a very sympathetic spirit, from Robert Elsmere himself down to the High Church curates who were his mother's pet aversions. The sketch of these latter is one of the sharpest, and also the truest, of Mrs. Ward's touches, suggesting how much cultured people, and especially cultured laymen, suffer from these offensive products of High Anglicanism. Mrs. Elsmere was an Evangelical, but nevertheless did not complain of the Ritualist vicar, whose personal qualities disarmed the hostility which his ecclesiastical peculiarities might have provoked. But his curates—oh, his curates! They were the chief crook of her otherwise tolerable lot."

Her parish proclivities brought her across them perpetually, and she could not away with them. Their cassocks, their pretensions their stupidities, roused the Irishwoman's sense of humour at every turn. The individuals came and went, but the type, it seemed to her, was always the same; and she made their peculiarities the basis of a pessimist theory as to the future of the English Church, which was a source of constant amusement to the very broad-minded young men who filled up the school staff. She, so ready in general to see all the world's good points, was almost blind when it was a curate's virtues which were in question.

Some other of the portraits must receive fuller examination when we come to deal with the main object of the

book. It cannot be judged as a mere piece of literary workmanship, and yet it is sufficiently important in that aspect to deserve careful criticism. Looked at in this point of view, one of its chief faults is that there is too much in it. The style is attractive, the descriptions of natural scenery singularly fresh and vivid, the dramatic power shown both in the conversations and in some of the situations very considerable. There is no straining after effect. On the contrary, she seems to be pouring forth spontaneously and without stint of the treasures of a rich and highly cultivated intellect. But this very wealth is her snare. Again and again, after we have read through a passage of great brilliancy, we have found ourselves asking for what purpose is all this expenditure. Certainly, for its immediate relation to the purpose of the book is not apparent. Take, for example, the account of the visit of Elsmere and Langham to the library of the Squire. It is a very remarkable piece of writing, but what object it serves except to show the author's familiarity with wide fields of literature, some of them not often traversed, it is not easy to discover. No doubt it helps to impress us also with the extent and variety of the Squire's own reading; but that can hardly be said to have been necessary, since the one point we are never suffered to forget in relation to this remarkable individual, whose portrait is drawn with masterly skill, is that he is a man of gigantic brain power and extremely rare culture. We might, therefore, easily have spared some of the pages in which Mrs. Ward describes the treasures of the extraordinary library which had been collected in the quiet Surrey mansion, some of whose points recall to our minds beauties of that charming Wotton whose old garden Evelyn laid out, and almost every room of which has a memory of him. Were this a solitary case it might well be condoned, but unfortunately for the success of the work with the general reader, these superfluous passages are not uncommon. It must not be supposed that they are padding, for that is about the last thing to which Mrs. Ward might be expected to condescend. They are rather the overflowings of a full mind, very inte-

resting and effective in themselves, but adding to the extent of a book which, to say the truth, is altogether too long.

Mrs. Ward's object would seem to be to exhibit the revolt of literature against Christianity. Of the rebellion of science we have often heard. Her aim is to present the subject from the literary and historic standpoint. Mr. Grey (who is her favourite teacher) says, in relation to the change of view on the part of the hero with the history of which the book is occupied: "The process in you has been the typical process of the present day. Abstract thought has had little or nothing to say to it. It has been a question of literary and historical evidence. I am old-fashioned enough to stick to the *à priori* impossibility of miracles, but then I am a philosopher!" The entire change of view is thus made to rest upon the failure of testimony to establish the supernatural facts upon which Christianity rests. It should be said that in the working out of this idea there is no exhibition of that bitterness towards either the gospel or to Christian men which so strongly colours some sceptical representations as to neutralize their effect. So far from this, the finest characters (with the exception, perhaps, of Grey) are those which have been formed under the influence of Christianity, and, again with the same exception, the unbelievers are as unattractive in spirit and life as they are sceptical in opinion.

The Squire is the strongest example of the last remark. Langham is sufficiently hard, selfish, unamiable, with all the airs of an Oxford don, with head high up in air, but he has not the same opportunities for making his selfishness a curse to others as the Squire. The latter is a man of large possessions as well as great intellect, but he has as little thought of so managing the one as to contribute to the well-being of his tenants, even in the most moderate degree, as of employing the other for the real good of mankind. The first meeting of the rector with him at his own dinner-table reveals his spirit, and awakens a feeling against him which is certainly not all prejudice. The rector's offence is that he has remonstrated with the

greedy and unprincipled agent, to whom he had left the uncontrolled management of his estate, on the condition of a little nest of houses, which had been allowed to degenerate into a nursery for all kinds of pestilential diseases. Elsmere's interference on behalf of the tenantry was bitterly resented, and so, on his first visit to the Hall, the Squire receives him with a coldness which hardly stops short of rudeness, and addresses to him across the dinner-table a story intended for him, which was, in fact, another version of Talleyrand's well-known maxim, "Non trop de zèle."

"It is a story of Archbishop Manners Sutton," said Mr. Wendover, in his dry, nasal voice. "You probably know it, Mr. Elsmere. After Bishop Heber's consecration to the See of Calcutta, it fell to the Archbishop to make a valedictory speech, in the course of the luncheon at Lambeth which followed the ceremony. 'I have very little advice to give you as to your future career,' he said to the young Bishop, 'but all that experience has given me I hand on to you. Place before your eyes two precepts, and two only. One is, Preach the gospel; and the other is—Put down enthusiasm!'" (p. 86).

The beginning of the Squire's intercourse with Elsmere was therefore a public insult in which there came out the true character of this worshipper of intellect, this cynical incarnation of selfishness. The character is extremely well conceived, and worked out with a power which has a perilous tendency to run into extravagance. For this we are to some extent prepared by the unhappy antecedents of his family. Mrs. Ward never allows us to forget how important a factor in the formation of character is heredity, and the Squire's eccentricity and wildness find their explanation in the tendencies he has inherited with his great estate. A man less calculated to recommend a creed or to inspire any sympathy or confidence could hardly be imagined. One of the most curious features in the book, indeed, is the extraordinary influence which he established over Elsmere. For despite the young clergyman's righteous indignation at the Squire's criminal neglect of his tenants and his resentment of the insults offered to himself, he is attracted to this arrogant unbeliever by a fascination

which apparently he is powerless to resist. The intellectual power of the great scholar is the explanation of the whole. Whether as a man whose self-respect had been outraged by an insolence that approached so nearly to brutality that it might be objected to Mrs. Ward's account of the scene at the dinner-table that it was impossible for any English gentleman so to forget himself, or still more as a Christian minister who could not but resent the indignity put upon the faith which he preached and the Master whom he served, Elsmere must have felt an instinctive repulsion from the Squire. That he should have been drawn to him, and should have so far yielded to his influence as to forsake the gospel and deny his Lord, might seem almost incredible. We shall return to the point again ; at present we note it only as showing that our authoress has not sought to create a prejudice in favour of unbelief by ascribing a special nobility of character to the enemies of the gospel. The Squire is the most embittered and defiant of sceptics, and all his extraordinary intellectual power notwithstanding, he is one of the most detestable of men.

We may be pardoned if we linger a little on this man, who, rightly viewed, is one of the most impressive warnings against the tendency which is doing perhaps more than any other to undermine the foundations of faith, especially in the minds of young men. Roger Wendover has a high position, a great estate, unbounded wealth. His home is one of the grand historic mansions of England, and its most conspicuous feature is a library which, if it answer the description here given of it, must be one of the most extraordinary private collections in existence. This library was his throne, and while he could be there conducting researches in the most obscure fields of literature, or preparing fresh assaults on the faith he so bitterly hated, he was content. That any one should dare to interfere with these occupations of a being so superior by thrusting before him the sufferings of tenants whom he was allowing to rot in pestilence-breeding hovels unfit even for his dogs, was an intolerable grievance. "I

am," he says to Elsmere, in reply to his remonstrance, "a student first and foremost, and desire to be left to my books." If the object had been to portray the absolute worthlessness of culture as a moral force, it could not well have been done more effectually. What culture had to bestow had been lavished on this man, and in addition there were all the gifts of fortune to make his position in life easy and luxurious. There was not a wish he could not gratify, and he simply followed his own inclinations when he occupied his whole time in ministering to his fastidious intellectual tastes. He was the envied and admired of a circle including some of the leading minds of the day, and the result of the whole was the development of a selfishness which was so extreme as to be utterly intolerable. Elsmere's early feelings in relation to him were the true ones. "It became clear to him that the Squire had taken pains for years to let it be known that he cared not one jot for any human being on his estate in any other capacity than as a rent-payer or a wage-receiver. 'What!' he exclaimed, 'been for thirty years in that great house, and never cared whether your tenants and labourers lived like pigs or like men, whether the old people died of damp or the children of diphtheria which you might have prevented!'" Such is the product of a worship of intellect. Here is one of "the richest, most sceptical, and most highly trained of minds," and some unlettered preacher, on whom men of the Squire's type would look down with supercilious scorn, is doing better service to his generation than this child of genius. It is a lesson which this age needs to learn. There are multitudes who scorn the common idolatries of the world who bow down before intellect, and think themselves ennobled by the worship. The Squire is sufficient to show how possible it is to have it without its yielding happiness to the possessor, or enabling him to do any real good in the world.

If Mrs. Ward does not commend unbelief by her portraits of unbelievers, it must be said, on the other side, that she does not prejudice the claims of Christianity by

introducing us to low types of religious men. An inferior artist would have made the Squire an Evangelical who was so full of zeal for Hottentots and negroes that he forgot his own dependents and neighbours, and "sweated" out of his tenants unjust rents to supply the wants of some mission to Borrioboola Gha. There is nothing of this kind in the book. The one fault of those characters which may be regarded as types of religious life, is that they are not intellectual. No one, indeed, so far removed from society as a Nonconformist is introduced. Of this we do not complain. It does seem somewhat strange that out of so extended and elaborate a picture of the religious life of the country, so important an element as that of Evangelical Dissenters is wholly left out. Occasional references remind us that there are a people called Nonconformists, but who they are and what part they play in the conflicts and movements of the time is not apparent. And yet it might be worth while to take some notice of a great body of earnest religious thinkers and workers who hold fast by the faith, though they are not fettered by creeds which are established by law. In this story, however, they have no place, and it is fair to add that the difficulties by which Robert Elsmere was troubled had nothing to do with any question between Church and Dissent.

We have more right to object to the absence of any strong representative of the Evangelical faith. Catherine, the noble-minded wife whom the hero had won with such difficulty, is a charming woman with a singular purity of spirit and force of character, but she represents only the ascetic side of that Puritanism of which she is represented as a type. Saintly and beautiful herself, so that she was known in her own circle as "Saint Elizabeth," she came from a "brutal, swearing, whisky-drinking stock," and the remembrance of this coloured her own views of life and duty. "Brought up in the austere school of Christian self-government," she took a severe view of men and things. The solemn charge of her dead father was ever present to her mind, and her one desire was to fulfil the trust she had

accepted from him to strengthen her weaker sisters. It is the misfortune of saints of this character that they are not content with living their own lives, but would fain impose on others the law they have accepted for themselves. Hence, with all that is admirable in Catherine, she was hardly the best-fitted companion for her husband in the hour when he so sorely needed the help of one whose own simplicity of trust might have given strength to his own faith. The story of the estrangement between two souls so full of love to one another is told with great truthfulness and pathos. The time came when the clouds cleared away, but the temporary misunderstanding was inevitable from the very nature of Catherine's mind. To any devout Christian spirit the trial must have been severe almost beyond possibility of endurance ; but on Catherine it fell with special severity, because of her inability to appreciate the nature of the conflict which her husband had to fight, and to which his faith proved unequal.

A woman who had herself felt the touch of the scientific spirit, and had reasoned out some of the questions which disturbed Elsmere, might have done more to counteract the malign influence which from the first the Squire exercised over him. The fascination is not very easy to understand. We agree with Catherine when "she marvelled over the fascination Robert found in his dry cynical talk. She wondered that a Christian pastor could ever forget Mr. Wendover's antecedents; that the man who had nursed those sick children could forgive Mile End. All in all as they were to each other, she felt for the first time that she often understood her husband imperfectly. His mobility, his eagerness, were sometimes now a perplexity, even a pain to her." But we are certainly not less astonished at the rapid collapse of Robert Elsmere's faith under the attacks of this skilful antagonist; and we attribute it mainly to the absence of any living experience of a personal relation of the soul to Christ. In the struggle through which the young clergyman passed he had many a bitter agony, many an hour of intense suffering in the prospect of all that his change of view would mean to his parish, to

his life-work, to his friends, and, above all, to his wife. But we have not a hint of what would surely have been the most bitter trouble of any to a soul which had ever realized what a true fellowship with the living Christ is. This is only in accordance with the whole view that is given us of his religious history. To speak in the language of evangelical theology, we should say that there is no indication of conversion. Conviction of sin, the sense of personal unworthiness, conscious dependence on the Lord Jesus for forgiveness and for strength, are elements which do not seem to have had a place in his religious life. In an hour of spiritual emotion he gave himself to the service of the Church, and he was intensely anxious to fulfil the duties of the profession on which he had entered. He had that sense of responsibility for the parish which had been committed to his spiritual care which is so naturally developed in any clergyman who is at all alive to the duties of his office. He was a loyal son of the Church; an interested student and intelligent preacher of Scripture; so ardent a reformer and so deeply in sympathy with the weak, the afflicted and the suffering, as to draw down upon himself, as we have seen, the fierce anger of the Squire. But amid all these signs of earnestness of purpose and amiability of temper we find not a trace of that deep spiritual experience which we hold to be an essential part of true religion. Hence it was that when the powerful attack of the Squire was made there was no adequate force of resistance. The intellectual defences gave way mainly because there was not behind them that strength of spiritual experience in which sceptical doubts and difficulties would have met a power sufficient to check their fierce onslaught.

The argument of the Squire to which Robert Elsmere succumbed was simply based on the want of historic testimony for the Resurrection. We shall examine this in a subsequent article. Here we raise only one point. The result of the whole is to leave the hero with a Jesus—perfect indeed, but only a man—and he is made the centre of a new brotherhood of benevolent work. The question which we would raise is, Whence came this ideal man? We know

nothing of Jesus apart from the story in the Gospels, but their authority is already discredited by the elimination of the supernatural element. To us, indeed, the man is the most supernatural part of the whole. It is a great demand upon our credulity when we are asked to believe that the age in which the Gospels were written one of which miraculous stories such as we meet in them were natural products; but if more even than this is to be asked, and we are to believe that Jesus of Nazareth was the kind of character which it would have invented for itself, or would have honoured if He had appeared in its midst, the improbability approaches very nearly to impossibility.

That wondrous humanity is itself the strongest evidence of the Divinity, and the glory of the Lord's Godhead is never more transcendent than when we see it manifest amid all the sorrow and suffering of His humanity. The wearied wanderer who sat by the well at Sychar and asked for a draught of water to refresh His wearied frame, reads the secrets of the heart and life of the poor woman who stood before Him, and compels her to ask, Is not this the Christ? The Master, who sleeps while the storm is raging round, and the hearts of His disciples are quaking for fear, is no sooner roused from His slumbers than He lulls winds and waves to sleep, so that His companions, awakening to some understanding of His greatness, ask in wonder who it is that even the winds and the sea obey Him. So ever do the revelations of the God wait upon the signs of the reality of His manhood. The commonest needs of our nature are His—He hungers, He thirsts, He is faint and weary, He seeks the refreshment of sleep; but it is just as we realize how these every-day necessities bring us near to Him who was touched with a feeling of our infirmities that some wondrous manifestation of His eternal power and Godhead comes to remind us that we are in the presence of the mystery of Divine love—God manifest in the flesh.

But the closer study of the humanity does more for us than this, for the more fully it is understood the deeper is the impression on the heart that we are here in the presence of one who is more than man. The transcendent

beauty of the Lord's character is manifest even to the superficial observer, and has only been made more conspicuous by the failure of the impotent efforts which have been made by the malice of His most embittered foes to detect some flaw in its perfection. It was one, who saw in Him only a man, who wrote :

Jesus, there is no fairer name than Thine,
Which time has blazoned on its wondrous scroll;
No wreaths or garlands ever did entwine
So fair a temple of so vast a soul.

There every virtue set its triumph seal,
Wisdom combined with truth and radiant grace
In a bright copy Heaven to reveal,
And stamp perfection on a mortal face.

The question which must force itself on a candid inquirer is as to how this perfection was attained, and it becomes all the more difficult to answer, the more complete our analysis of the character, and the more thorough our understanding of the circumstances under which it was developed. On both these points the researches of modern scholars have done much in the way of extending our knowledge. The "dry place" in which this flower of humanity blossomed has been carefully surveyed, and as the conditions of the soil and the character of the surroundings have been better understood, the marvel has become infinitely greater that this "plant of renown" should flourish, or indeed grow at all, amid circumstances so unpropitious. There was nothing in the traditions of the Jewish people, nothing in the religious ideas which prevailed at the time, nothing in the tone and temper of any part of the nation which could have suggested such an ideal as that which is presented to us in Jesus Christ. So far was it from being the natural product of the time or country, it is hardly too much to say that it would be hard to find a nation or an age less in sympathy with this wondrous combination of all that is noble and enduring in masculine strength, with all that is most winning in feminine tenderness.

LECTURES ON THE HISTORY OF PREACHING.*

DR. KER was through feeble health unable, for some years before his death, to discharge the ministerial duties of the pastorate. He was a preacher of rare excellence, combining in a high degree eloquent expression with discriminating, if not very profound, thought, and with practical urgency. His Presbyterian brethren were naturally unwilling to lose the service of his eloquence; so he was prevailed upon to accept, in the United Presbyterian Theological Hall in Glasgow, a quasi-professorship, intended more especially to prepare students for their preaching and pastoral work. This chair of "Practical Training for the Work of the Ministry" he occupied for ten years. And this volume embodies one of his courses of lectures. It does not, however, include the whole of his purpose—which contemplated a survey of the characteristics of the Christian pulpit in all branches and countries of the Reformed Church; but the defective state of Dr. Ker's MSS. has necessitated a very partial presentation of his Lectures. After the first seven lectures, which deal with the preaching history of the Church generally, prior to the Reformation, the rest of the volume is restricted to the preachers and preaching of the German Protestant Churches. The preachers of Great Britain, France, Scandinavia, Italy, and America, are altogether unnoticed. This gives a fragmentary and disappointing character to the volume. The preachers of England and France have, to say the least, been as eminent and influential as those of Germany; and we could well have spared some of the subordinate phases of German theological thought, for a descriptive estimate, in Dr. Ker's attractive style, of the great preachers of England and France. In a posthumous work, however, an editor can present only the material that is at his command, and readers of Dr. Ker's book will find it to possess great intrinsic interest.

* *Lectures on the History of Preaching.* By the late Rev. JOHN KER, D.D. Edited by Rev. A. R. MACEWEN, M.A. Second Edition. (Hodder and Stoughton)

The Lectures take a kind of bird's eye view of the Christian pulpit. Necessarily they are succinct in statement and rapid in characterization; but we think that, even so, they might have been somewhat more incisive and discriminating. We frequently have the feeling of superficialness and vagueness, and fail to get an exact idea. Dr. Ker's eloquence is attractive, and sometimes he seems to yield unduly to its flow—sometimes the lecturer is lost in the preacher, and practical exhortation is unduly extended. This, however, is only a partial and a qualifying criticism. We meet with much that is penetrating in thought and terse in expression; as, for instance, "Christianity is orthodoxy *plus* charity." "If you ask the difference between a doctrine and a dogma, I should say it is this: A doctrine is a truth held for its practical value; a dogma is a truth held merely for its place in the creed. The dogma is *ut credam*, the doctrine is *ut vitam*." An acute distinction, but conventional rather than essential.

We cannot quite accord with Dr. Ker's claim for preaching, that, even as regular religious instruction, it is peculiar to Christianity. Preaching is only a species of oratory; and oratory as a means of propagating and enforcing ideas is probably coeval, and is certainly coextensive, with the race. The distinction between the occasional preacher, as in the patriarch or Jewish prophet, and the minister to a Presbyterian congregation, preaching to it two sermons every Sunday, is in no sense essential to the idea of preaching. Should not the distinctive features and diversities of preaching be sought rather in the special character of the religious cultus itself? Ritual religions like Judaism, Catholicism, and Anglicanism—to say nothing of Pagan religions—have but little need of preaching. They depend upon authority rather than upon moral persuasion. They deliver injunctions, they do not expound moral ideas or urge their appeal. Even in Judaism the function of the prophet was external to the Levitical economy. The place and power of preaching in any religious system will be regulated by the prominence given to moral appeal addressed to the individual conscience. No religion or

Church will wholly neglect preaching, in one form or another; but the kind of preaching and the place of preaching will be thus determined.

Hence in more spiritual days of the early Church, both Eastern and Western, great preachers arose, such as Origen, Basil, and Chrysostom in the Eastern Church; Cyprian, Ambrose, and Augustine in the Western Church. The contrast in the later developments of the two Churches is remarkable. In the Eastern Church preaching gradually decayed, until, at the present day, it is almost extinct. It has scarcely had a great preacher since Chrysostom. The two great causes of this have been its metaphysical polemics and its ritualism. The Western Church has had great preachers in almost every age, owing largely to its close contact and frequent conflicts with the most advanced thought of men. When her earlier and more spiritual days had degenerated, she had polemically to contend for her existence. There were Reformers before the Reformation, who for the most part sought to reform her by polemical preaching. Her polemical necessities therefore, as well as her spiritual ministry, called preachers into existence—some of them as great preachers as Christendom has produced. The Reformation was accomplished chiefly by preaching; so have been the achievements of subsequent evangelical revivals—that of Whitefield and Wesley especially. The prominence given to preaching in the Evangelical Free Churches of England and Scotland is often urged as a reproof against them by sacerdotal and ritual Anglicanism. But preaching is a necessary product of the basis upon which religion is made to rest. If upon mere ecclesiastical authority, the dictum of church or priest is sufficient; if the truth of Christ is to appeal to the intelligence and conscience of men, to “commend itself to every man’s conscience in the sight of God,” then the exposition and practical urgency of the preacher are imperative. In times of spiritual deadness, and in times of superstition, preaching will necessarily come into greater prominence, both as a means of spiritual awakening and as the polemical means of spiritual vindication. The normal service of spiritual worshippers is one thing, the evange-

lizing or reforming agencies of an apostle are another. Throughout religious history, from the old Jewish prophet to Christ and His apostles, and from apostolic times to the Methodist revival, preaching has come into prominence, just as spiritual necessities have been realized. The general rule, therefore, will hold good, that in proportion to the spirituality of a system—that is, to the dependence that it places upon the simple convincing power of truth addressed to the intelligence, conscience, and heart—will be the place and power of its preaching.

Dr. Ker's statement of the general idea of Christian preaching is, we venture to think, somewhat lacking in insight and breadth; the discrimination necessary includes much more than diversities of doctrine. Even in relation to these, he strikes us as being somewhat too conventional in his criteria of preaching. Clearly the methods of even orthodox Christian preachers must vary as greatly as the intellectual, social, and moral conditions of their auditors; and as the idiosyncrasies of preachers themselves. The effectiveness of preaching depends therefore upon two individualities—the individuality of the preacher and that of his audience; as even within the narrow limits of a common church life, and in the mutual fitness or unfitness of pastor and people, we are continually realizing. The diversities of natural character and life in the course and breadth of Christian history are immense. The methods of even a Chrysostom would be altogether unsuited to some social conditions. Men like Wycliffe, Savonarola, Luther, Jeremy Taylor, John Howe, Whitefield, Wesley, Carey, Williams, Moffat, would have been distinctive or even great men in any age; they were what they were because their respective social conditions moulded them. In judging the preaching of Christian history, therefore, we cannot prescribe rubrics, we need the very largest tolerance of methods; whatever in any given circumstances the best does the work of Christian preaching is the best. We insist only that the methods of the preacher shall not tend to vulgarize or despiritualize his auditors, that he shall stoop only so far as may be necessary to lift them.

It would be interesting to follow Dr. Ker in his survey of the preachers of the early Christian Church, as well as of those of Protestant Germany, or to select samples of his treatment; but he traverses the ground so rapidly, characterizes so briefly, and the field to be covered is so great and so varied, that this is simply impossible. He briefly indicates the changes in preaching that were wrought by the progress of civilization, the various developments of human thought, the vicissitudes of political power, and the diversities of social culture. He is careful to insist upon the essential importance of true doctrine as the basis of all religious appeal, as also of true holiness as the imperative fruit of all true doctrine. Whatever the diversity of operation there is only one spirit. For purposes of edification he points practical lessons from the phenomena that he has to survey.

We select two specimens of the latter. Speaking of the Eastern Church, he addresses himself to those who are seeking the unity of Christendom in Ecclesiastical Uniformity.

The political system of one great empire had led to the thought of a great external Church, with visible unity and an earthly head. To belong to this Church was to be within the pale of safety, and to be outside was to be lost. *Extra ecclesiam nulla salus*. This idea of outward unity, to be maintained at any cost, was asserted with persecuting violence, both in the East and the West, and it spread even into the churches of the Reformation. But when men came to see that the unity of the true Church is spiritual and invisible, that those who hold various views in separate communities may yet constitute the real Church of Christ, the chief reason for pushing polemics to physical force, and for excommunicating others from the body of Christ, disappears. We may organize ourselves separately for the sake of more harmonious worship and action; but we need not thereby unchristianize and unchurch one another, and so destroy that higher unity which comes of charity, and of the exchange of Christian service as far as this is possible. Those are chargeable with schism who exalt their outward unity into a denial of the Christianity of those who are not within it. And we may say that those also are guilty of schism who persist in remaining in a community when they have abandoned its principles. It is in the interests of love, as well as of

truth, that we should have separate communities, co-operating in a catholic spirit with one another. This is the "unity of the Spirit in the bond of peace."

After dealing with different types of pre-Reformation preachers, Dr. Ker thus wisely, if caustically, remarks on the "survival" of such in the present day.

We have the men who patch up sermons out of old Homiliaria, worth as little as if they were given in the Latin tongue—dull and dead, never passing beyond the ears of the people. We have the Scholastics,—men who deal with subjects that have no connection with life and practice, who ring the changes on syllogism and premiss and entity and etymological profundities, while "the hungry sheep look up and are not fed." We have not perhaps, in Scotland at least, the old-legend man, but in his room we have the modern question-of-the-day handler. What says so-and-so on some political or social topic—and the newspaper gets it to rehearse, advised of it by the careful author or some admiring friend. And we have the sensational advertiser and religious jester, as far as decency will now permit.

Historically, Dr. Ker's work is interesting; and practically, it is suggestive. Preachers may do far worse than make it, if not exactly a *vade mecum*, yet a careful study of the ends and methods of preaching as illustrated by examples.

CHESHUNT REVISITED

(1888).

ONE of the students of Cheshunt College, who stayed within its walls a considerably longer time than most of its students do, brought upon himself the joke that "he narrowly escaped seeing the Countess." Considering that the excellent Selina was laid to her rest at Ashby-de-la-Zouch in 1791, about eighty years before, the jest was not without boldness. But when in January of this year the old Cheshunt men came together, in Hall and College Chapel, to mingle prayers and memories at a place dear to them all, the spirit of the foundress might have been hovering near. The anxious spiritual face that looked down upon us

in the picture near the hall fire-place, seemed to be that of her ladyship in person, and her famous chaplain, George Whitefield, might have been near at hand. For the fountains of memory and imagination are at such times broken up, and the life of the past surges in upon the present in ampler streams. But it was only in imagination that we could stretch back so far as the troubled days of the eighteenth century in which the college was founded. The old preachers of evangelical doctrine, who had to break the law of England when they officiated at services arranged by the countess, were not there to tell the story of the "coercion" of that day and how they defied it. A hundred and fifty preachers were sent forth from the first home of the college at Trevecca, and of these not one is on the roll of the living. Among them was a John Clayton and a Matthew Wilks, and others of no mean note in their day; but the indelible erasure of death crosses every name.

From the English home of the college at Cheshunt some 420 men have passed during the time—now approaching a century—it has been open for students. Of these at least 150 are dead, a number equal to the entire lists of Trevecca. Sixty of the 420 students from Cheshunt have either been missionaries or preachers in other lands, and many were absent from the reunion because they are thousands of miles away, preaching in other tongues the wonderful works of God. During nearly a century of the college some twenty-six students appear to have connected themselves with the Establishment—some in the colonies; so that secessions to the State Church have not averaged more than one in three or four years. It should, of course, be remembered that Cheshunt College is absolutely undenominational, its students being free to choose in what denomination they will afterwards be ministers.

While, however, no reunion of public men could be expected to span a century, there was an unmistakable flavour of old days and associations in the gathering. Brethren were present who, without drawing a long bow, were yet able to tell a long story. None of them, in walks by Goff's oak, or in darkling rambles among the shrubs

that surround the pond, had ever caught glimpses of the foundress's "blest shade." But one of the old students present, Edward J. Evans, late missionary, left the college in 1851; another, distinguished alike by his position and his literary power, Henry Allon, of Union Chapel, left in 1843; while we had a letter from Kirby Moorside, written by John Abbs, late missionary, who left Cheshunt when the Duke of Wellington was declining to form a Government in 1834. There were some notable absentees; among them Henry Rogers, James Chalmers, George Turner (long of Samoa), James Gilmour, Professor Shearer, William Muirhead, Samuel Evans Meech, Ralph Wardlaw Thompson, Charles J. C. New, Robert Balgarnie, Edward Peter Rice. But from one of these, the sunny and heroic Chalmers, a letter was read, of date October 26, 1886, peremptorily ordering, so to speak, Dr. Reynolds to send him two Cheshunt men to New Guinea forthwith. Chalmers had just returned from visiting a tribe up the Williams river, who had murdered one of his native teachers last summer, while he was in England. Unarmed, and attended by only four natives, Chalmers went amongst them, and made peace by his good words and an exchange of presents. He now called for two Cheshunt men—"say, next May"—to go out to a field where such things have to be done. Ringing cheers greeted the letter, and no doubt men will be forthcoming.

Touching beyond words was the communion service in the college chapel. Gathered before the "eagles" of the reading desk and pulpit, where, in days of yore, we had essayed with trembling the reading of the service, and the sermons that cost us much labour of spirit, there seemed to be a reversal of the old conditions. We were not there to preach to the "Doctor," but to hear his affectionate voice addressing us. The gowns were off, the professional air lost, the critical attitude melted away, the heart open like a child's to take the counsel of the gentle and beloved man, who, having been for nearly thirty years pastor of preachers, has become through them in a sense the pastor of many churches. It was a new revelation of the beauty

of the Lord's Supper to see so many usually clothed with ministerial office, partaking of the bread and of the cup as simple members of the flock which was purchased with the precious blood of the Good Shepherd. It might do us good as ministers if we could oftener come together in worship and communion in the attitude of unofficial members of the Church.

Nearly every external element of the gathering bore marks of change. Men looked older or greyer. Touches of change—albeit beautifying change—appeared about the chapel. New pictures cheered the hall. The shelves of the beautiful library no longer gaped for books. The famous chestnut trees, whose fruit has been roasted far into the night by generations of men gathered in chatting groups by study fires, have suffered from recent storms. "Ichabod" is upon them. The New River, bounding the college grounds, under whose pellucid wave more than one Cheshunt man has experienced involuntary immersion, seems shallower, and less dangerous to the theological student, than in former days. In those brave times some Cheshunt men, since famous in the mission field, underwent on pond and river, a self-imposed training for their subsequent struggles with cataract, tide, and typhoon. Many were the hair-breadth 'scapes of boat, of bather, or of raft.

Miss Aldridge, for so many years the mother-like matron of the college, no more graced the board, or discussed with the older men the present level of preaching at the college chapel. A kindly resolution was sent to her from the dinner table by those present, some of whom, in the anxieties of a student's life, had been strengthened by her sensible and cheery words.

Yes, there was change everywhere. The doctor himself looked a little older, but we rejoiced to see how little older he did look, and how large a promise of future service in the college (which he has made what it is) his health and powers still gave. With sorrow we heard that his great helper in all work and care for the college, Mrs. Reynolds, had not been so strong as formerly. Few will ever know the extent of her personal contribution to the welfare of the

college, which she has served night and day, in sickness and in health, both by entering into her husband's thoughts, and by many original suggestions of her remarkable understanding.

We have traced change here, there, and almost everywhere. But in one direction we saw no change—or at least none resulting from failing faith or lowered tone. The “down-grade” tendency, so vividly perceived, and so startlingly described, from a prophet's watch-tower in Newington Butts, does not seem to have set in amongst Cheshunt men. If anything, faith seems fuller and firmer and more loving than in the days of student criticism and infallibility. Anderson, of Paris, told us how he meets the cynicism, now of fashionable, and now of Belville, infidelity by the story and the spirit of the Cross. Urijah Thomas, of Bristol, brought a loving moisture to the eye as he pictured the camps opened on the Mendips for the Bristol street arabs, and told us of the little fellow who fell asleep on his shoulder while he was praying for his mother, that she might be saved that night from the blows of a drunken husband.

Gathered about the fire, on Tuesday night, men's tongues seemed to be loosed in the freedom of old days; but no one could have discovered, from the prayers offered, from the paper read on the Burden and Glory of the Ministry, by T. R. Evans, of Brighton, or from the general conference that followed, that any disintegrating change had set in in the theology of Cheshunt men. Loyalty of belief in the incarnate Saviour marked every address. But besides loyalty of belief, loyalty of personal love, and loyalty of many-sided labour among the erring and the poor, shone out in every recital of the ministers' work. The *doctrine* could not have been far departed from, where there was such a manifest wish and endeavour to do the *will* of the Father.

The occasion of some saddening reflections, the college reunion was nevertheless full of comfort and joy. One present told how, of eighteen men of his year (1872), six have died; among them Cockin, at Hope Fountains,

Africa, and Dodghsun, at Ujiji, Central Africa, two young heroes of the Cross. Another was Hugh Rose Simpson, a youth of Highland blood, who had been a hearer and admirer of Alexander Raleigh's preaching, and who, had he lived, would himself have been a phenomenon in pulpit oratory. But he was smitten, like Hampden, on the Chalgrove Field of his career, before his rare abilities had found a stage for their full display. Such gaps in the prophet-line of the college became more visible on such a day. But soon "our voices took a higher range." Thoughts of loss and death fell into their proper unity with thoughts of trust and love for the Saviour, Who, if He has His "young men at the war," also "giveth His beloved sleep." It was all good together, the hearty hand-clasp of greeting, the tearful reminiscence, the prayers for more light and love, and the exhortation of one another to constancy in that which is our "reasonable service," the work of our early choice, the mission of our ripest powers, the object of our latest devotion.

J. HIRST HOLLOWELL.

CREED AND CONDUCT.

IN nothing is the change of atmosphere more conspicuous than in the impatience of creeds which is so marked **impatience a feature of our day, and one which demands of creeds.** the most careful study from all who aspire to influence the generation. It is not so much that there is an opposition to a particular creed or to some special dogmas, but a dislike to creeds in general, whatever the form they assume. To a large extent it is irrational and unintelligent, a mere prejudice which needs only to be challenged in order that its essential weakness may be made evident; but there is in it also another and better element. Its wild outbursts are often absurd enough and yet even in them may be heard an undertone of wise, and healthful protest against a tyranny by which hearts and

consciences have been too long oppressed. Under any conditions, it is a force which cannot be overlooked by any who would show understanding of the signs of the times. While such a temper is abroad nothing can be more useless than an endeavour to overawe the inquiring minds of this generation, already only too prone to rebel against authority by an appeal to authority. In their view creeds have been one of the chief hindrances to the progress of truth, sometimes darkening counsel by words without knowledge, at others restraining the action of living and growing forces by seeking to confine them within the fetters of human ignorance and weakness, and continually setting up man's interpretations as a supreme authority in the place of God's Word, and employing all kinds of tyranny and injustice to enforce its will. To multitudes, and among them are not a few of devout and pious temper, the creeds are associated with an outward and formal religion, are synonyms for a cold and heartless profession, behind which there may be neither faith nor love, are representative of a tyranny to which some of the noblest spirits of the Church and the world have fallen victims. They look around and see Christendom divided into sects and parties, and they find the secret of them in the exaggerated value ascribed to creeds. They see men who have one Lord, one faith, and one baptism, and who have to contend for this common faith in opposition to a world which regards it as foolishness, wasting, in struggles against each other for some article of a creed, the strength so sorely needed for the defence of that common faith which should be equally dear to all. They find in these men, regarded apart from their distinctions of creed, a wonderful unity of sentiment and experience, and yet they are as hopelessly divided as though they shared no sympathies, or hopes, or aims—and the separating influence is the creed. They turn their eyes back to history, and the darkest pages in the record are those which relate the conflicts between creeds, and portray the mutual suspicions engendered, and the bitter accusations hurled to and fro in the course of them. The evil thoughts and deeds which enter into these unhallowed

strifes, the cruelty and violence, nay the falsehood and the fraud employed professedly in the cause of religion, and the dishonouring of the name of God Himself by its prostitution to the mere purposes of sect or party—these are the faults which men of this type lay to the creeds.

Of course there is not only much exaggeration in this, but there is also a fallacy which can only be corrected by careful definition. A slight incident which came within my own observation may illustrate this. A minister had been preaching on the sovereignty of the Lord Jesus Christ, and the duty of the Christian to yield absolute and entire obedience to Him. In enforcing this, the preacher naturally dwelt upon the power of love as the constraining motive and insisted on the breadth and comprehensiveness of the law of Christ as being the expression of love to Him. One of his hearers, a man of considerable intelligence, wrote gratefully acknowledging the stimulus which he had received, and added, "This is the kind of teaching which we need, and not a creed." The writer seemed wholly unconscious that apart from creed the sermon had no point and no authority. Behind all its representation of the Christian life lay the great doctrine that the author of that life was Christ, that the spring of all its love was faith in Him, and that if that was taken away, the teaching and exhortation had no foundation on which to rest. How the writer would have met this view may be doubtful. There are those who fancy that it is possible to separate the spiritual element of Christianity, its devout temper, its recognition of the supremacy of love, its self-suppression, its broad and generous human sympathy, as the kernel which can be retained, though the husk of dogma be thrown away. In other words, they seem to think it possible that we can dispense with the "Credo" altogether; and this is the issue to which a good deal of modern speculation leads, however unwilling its exponents might be to recognize the fact.

But this was probably not the drift of the writer of the letter. He was representative rather of a class which is tolerably numerous in the congregations both in church and chapel, who are wearied of theological subtleties, and are in

imminent danger, as the result, of coming to regard all religious belief with indifference. They plume themselves on being practical men, who judge by results, and as they can point to good men—men of large heart and generous purpose and holy life—who have been trained under all kinds of creeds, and what is still more convenient, as they have before them the suggestive contrast between men of no creed, whose lives are marked by righteousness and even goodness, and the votaries of the most orthodox creed, on whom they have exerted no ennobling influence, arrive at the conclusion that creed is nothing. The deduction is very hastily drawn from very insufficient premisses. But it is not difficult to understand how it has come to find acceptance. It is to be traced largely to the undue importance which has been ascribed to orthodoxy, and to orthodoxy not merely on the essential truths of the gospel, but on an entire scheme of dogma, assumed to be logically deducible from them.

If the reverence of men for doctrine is to be secured, it must be placed on a sound and defensible basis; that is, it must be shown that the truth has some direct relation to the spiritual life of men.

Value of a
creed.

Were the rebellion against creed to give a rational and philosophical account of itself, it would probably be found that its root principle is a disbelief of the idea that a man will be accepted or rejected of God according to the particular opinions which he holds. In support of this view it might point to the remarkable declaration of Peter, in his address to Cornelius, "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable unto Him." The answer to this surely is that even here a creed is assumed, for "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." But the efficiency of the reply is lessened by the fact that in an elaborate creed, truths which go to the root of a man's spiritual being and affect it at every point, are confounded with others which, though they may be deducible from the teaching of Scripture, have not this direct

and close relation to the life of the soul. A man cannot pray—that is, cannot come into contact with the heavenly Father, if he does not believe that God hears and answers prayer. There is no reason why he should love the Lord Jesus with heart and soul, unless he has learned that Jesus loved him and gave Himself for him. Strip the Saviour of His Divine nature and character, reduce Him to the level of humanity, even though it be humanity in a form so beautiful and perfect that it is absolutely unique, leave him only the attitudes of the wisest of teachers and the noblest of men, and in the process you have taken away the mighty power which He has had over human hearts and lives. Change of creed has produced a change of sentiment which involves an entire change of relation. Men do not worship dead teachers, however illustrious themselves, or however wise in their teachings. Plato and Xenophon have been the interpreters of Socrates, as the four Evangelists have been the exponents of the life and teachings of the Lord. The difference between the effects produced by these respective records marks the contrast between the feelings with which men regard the teacher who has passed away from them for ever, and the living Friend, the Divine Redeemer, who, though unseen, is yet felt to be continually present. The new religion of humanity has attempted to awaken on behalf of its founder something of the sentiment which centres round our Divine Master, but at best it is but a caricature. Its failure only confirms and strengthens the point, that it is only as the living Christ that our beloved Lord could have wielded that sway over the thoughts, the hearts, the consciences of men, which has extended all through the centuries, and which is as mighty to-day as when the simple word “*Mary*” led the trembling but rejoicing mourner to fall prostrate in reverence at His feet, or the appeal to Thomas swept away once and for ever any lingering doubt, and drew forth the cry of faith, “*My Lord and my God.*” To-day men cannot see, and yet they can attain to a blessedness as great as that of Thomas. But it can be reached only through faith. Without the creed that “*Him hath God*

raised to the Saviour and Lord," the trust, the love, the worship, the joy, are simply impossible.

But when we go outside this central truth, or perhaps circle of truths, as much cannot be said. On all the questions connected with the relations of God there is room for endless inquiry and speculation, and it is not to be assumed that it is a matter of indifference whether we reach a right or a wrong conclusion in reference to them. But so far as the bearings on a man's own personal relation to Christ, soundness of opinion on these subordinate questions may be of very small moment, if of any moment at all. In the apostolic times one of the most prominent of these debatable points was the relation of the Christian converts to the Jewish dispensation. Judaizing teachers were continually urging that the Gentiles ought to accept the authority of Moses if they were to become followers of Christ. Here, surely, was a matter of serious consequence, and yet the apostle treats it as one in relation to which there must be perfect liberty. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith working through love." That is the principle he applies everywhere, and by which he solves all difficulties. Let faith work by love, producing righteousness, peace, and joy in the Holy Ghost, and in reference to other points every man is to be fully persuaded in his own mind. The prejudice against creeds has been mainly caused by the departure from apostolic precedent. Elaborate schemes of doctrine have taken the place of the simple statements of truth which are found in the Epistles, and men have been required to accept every separate article of them. The inevitable reaction has come. For a long time men were imposed upon by the resolute assertion that they must receive all or they could receive nothing. To-day there are numbers who are prepared to accept the other side of the alternative, and to reject all rather than submit to a creed which contains propositions which do not commend themselves to their understandings, and which, whether true or false, are not of the things which make for edifying.

This tendency has been materially helped by the weak and misleading cry for unsectarianism which has been so prevalent of late years. It has undoubtedly ~~True and false~~ tolerance. had in it much that was to be admired. In its conception it was a protest against narrowness, bigotry, and exclusiveness, but it has rapidly degenerated, until now it has developed a fresh sectarianism of its own, which threatens to become more severe, intolerant, and narrow than that which it was intended to counteract. The "Evangelical Alliance" was meant to be an incarnation of its leading ideas, but, by a strange irony, that "Alliance," which was intended to unite the different sects, has of late become a disintegrating force, setting up a standard of its own, which, however reluctant its friends may be to confess it, is in reality nothing else than the flag of a new sect, intended to rally the supporters from all churches who accept its creed, and are not anxious to enforce the principles of the particular community to which they belong. Considering the past relation of the "Alliance" to Mr. Spurgeon, it may at first seem somewhat singular that this action should have been taken on his behalf, but a closer examination will diminish any surprise which this might cause. The dominating influence in the "Alliance" is that of the Evangelical party of the Church of England. Its power in its own Church is greatly lessened and circumscribed; it is all but ignored by the bench of Bishops, for though there are still two or three of the prelates who belong to it, they do not occupy a commanding position; its counsels are flouted in Convocation; the diminution of its power in Church Congresses is one of the conspicuous facts of the ecclesiastical situation. But in the Evangelical Alliance, as in some of the great "unsectarian" societies, it is still dominant, and wherever it has influence it is employed, on the one hand, to suppress all aggressive action against the Establishment, and to treat all who are parties to it as aliens from the commonwealth of the Evangelical Israel; and, on the other, to maintain an old-fashioned type of orthodoxy. In Mr. Spurgeon it sees a champion of this theology, who is all the more welcome because he has so

strongly impeached the Evangelical character of Dissenting churches.

Nothing could have less of that breadth of sympathy and tolerance of spirit in which is the essence of true unsectarianism. Even those who would have no hesitation in accepting its creed themselves, may reasonably object to the underlying suggestion that those who do not believe it are outside the lines of the Evangelical faith, and may still further demur to the assumption that Christian unity can only be maintained by silence as to points of difference. There is nothing noble, nothing magnanimous, nothing of loyalty to truth or charity, in such a policy as this; and when the question on which this suppression of individual testimony is to be enforced is one of such transcendent importance as the maintenance of the State Church, it is fraught with serious peril to Christian truth on every side. True charity can be widely tolerant even while it is firm and uncompromising in the maintenance of its own principles. It can honour men for their courageous assertion of what they hold to be true, even while it dissents from their opinions, and employs all the force of argument to overthrow them. It loves its own principles too well to make any concession or compromise, and what it would not give to others it scorns to ask from them. There can be nothing more fallacious than the notion that tolerance is identical with indifference or latitudinarianism, or the converse that bigotry is the evidence of deep-rooted attachment to principle. On the contrary, tolerance is a grand quality, possible only to him who has strong convictions, but who has been taught to respect the opinions of others by the very struggles through which he has reached his own. Such a man feels it simply impossible to be silent as to the faith which is in him, and he resents any attempt to allure him to such a surrender, however specious the pleas by which its true character may be hidden. But it is this, and nothing less, which is asked by those Churchmen who make their association with Dissenters contingent upon the abstention of the latter from action against the Establishment. The relation

is undoubtedly a delicate one, and one that requires forbearance, but that forbearance is as necessary on the one side as on the other. If the question were one of mere precedence, Dissenters might perhaps be asked to sacrifice their personal feelings and interests at the shrine of charity, though it would scarcely be seemly for such request to proceed from those who would themselves profit by this Christian magnanimity. But it is infinitely more than this, however hard it may be for Churchmen to understand it. As a question of social status it is not worth fighting, especially as all who are prominent in the fight can easily secure more social consideration by acquiescing in the present state of things. Only in so far as it is a matter of conscience is it worth the toil and struggle, the odium and obloquy, which invariably dog the steps of those who dare to set themselves against the currents of fashion and respectability, whether in the Church or in the world. There are Churchmen who attach supreme importance to the idea of a National Church, but the very earnestness with which they cling to this principle should help them to appreciate the corresponding intensity of conviction of those on the other side, to whom it means a perversion of the true conception of religion and an invasion of the sovereign rights of Christ in His own kingdom. Where differences of principle are so clear cut and sharply defined, neither can ask the other to forego the advocacy of his own views without an insult to his conscience and his self-respect. Tolerance may be equally difficult on both sides; certainly it is not the Dissenter, who has to submit to personal and social wrong, who has the smaller share of the sacrifice. But without its full exercise on both sides there can be no real charity, and any show of union must be utterly deceptive.

There is one effect of this "unsectarianism," however, which may scarcely have been perceived by some of its zealous advocates. They have only meant it to apply to lesser points of polity or of constitution—the questions which separate Churchmen from Dissenters, or different sections of Nonconformists from each other; but others

have not been content to accept these limitations, and the result has been a general loosening of the foundations of belief altogether. At first the disintegrating influences tell only on Church relations, and even there they are sufficiently mischievous. We have a number of people scattered up and down the country, who, if they were brought together, might form a little sect of superior persons. They belong to no church, and glory in their shame, fancying themselves (possibly after the fashion of the Christ-party in the Corinthian Church) the *élite* in the religious world because they are of no sect or party, and deceiving themselves into the belief that they are therefore, in some special sense, the servants of Christ. Forms and systems are in their mind matters of supreme indifference, and they show their impartiality by extending their patronage to all, except those whose fidelity to principle they brand as bigotry. They are "free lances," who owe allegiance to no church, but derive a certain *éclat* from a kind of loose and indefinite association with all.

The natural tendency of this Eclecticism is general scepticism. There are, of course, many who begin with the one who do not end in the other, their catholicity being nothing more than an amiable weakness, a distaste for the sterner virtues of the Christian character and the rougher duties of the Christian life, a love for saying and hearing only smooth things, a pleasure (of the peril of which the Lord's words have not sufficed to warn them) in hearing all men speak well of them. These sentimental weaknesses seriously diminish their force of character, but there is in them a salt of principle and of godly feeling which preserves them from the loss of faith to which this spiritual cowardice would otherwise lead. But there are others who lack this conservative force, and who, therefore, exemplify the truth of the Master's warning that "he that is unrighteous in a very little, is unrighteous also in much." They begin with a deprecating pity or a lofty scorn for all who are earnest about what they are pleased to regard as matters so trivial as hardly to deserve thought or call forth any exercise of conscience. They profess themselves unable

to comprehend how sane men can concern themselves about the minutiae of sectarian differences. To them Episcopacy and Congregationalism, even Romanism and Protestantism, are much alike, and have done much the same service in the world by training godly men, somewhat differing from each other in type, but only presenting different phases of character, all of which are essential to the development of the full-grown man in Christ Jesus. They do not pause to consider how far fidelity to conscience has given the main element of strength to every one of these separate types, and how each would have been emasculated and robbed of its special beauty by failure to be true to the particular ideal which it had sought to cultivate. Denominationalism is to them narrowness and weakness, an excessive scrupulousness about trifles, an inability to rise to a broad and catholic conception of Christianity. There is no distinction made between a bigoted sectarianism, which will allow no difference even as to the tithing of the mint and anise and cummin, and has no charity for those who offend against any jot or tittle of its creed, and the conscientious but intelligent devotion to principle which, while it cannot tamper even with the least important truth, can yet discriminate between the essential and the subordinate parts of a creed or system, and in all its maintenance of the truth never forgets that he is its truest servant who speaks it always in love. Rather is it the earnestness of these men which is displeasing to Eclectics—those who, though they may hardly suspect it themselves, wish to cultivate a spirit of general indifference which cannot stop with mere questions of polity or ritual. The little leaven spreads until the whole is leavened by the corrupting idea that it is of little or no importance what a man believes, and that the sooner creeds are consigned to oblivion, and the attention fixed exclusively on conduct, the better for the real advancement of mankind.

For this contempt of creeds, therefore, very serious responsibility rests upon some who, in fact, occupy an extreme position on the opposite side. They have been anxious to assure the world that the points on which

Evil of
extremes.

Christians differ are mere trifles, and they have succeeded to such an extent that the world has gone a step further, and is more than half persuaded that the things on which they agree may be trifles also. They did not contemplate any such result, and would regard it with aversion and alarm, but it was inevitable. Though they avowed indifference to a number of principles for which they might nevertheless have been expected to care, there were others for which they were ready to sacrifice everything; but it was folly to expect that their discrimination would be exercised by all who learned those lessons of charity which they were continually inculcating, and inculcating in such a way, and supporting by such arguments, as to put discredit upon the manly and courageous defence of principle. They are shocked at the signs of latitudinarianism, and are among the first to call for some decided action against its excesses. How far they are responsible for them, or how much they have done to foster the group of the evils they so fiercely denounce or so hopelessly deplore, are points of which they are entirely oblivious.

Take an example. A Nonconformist minister makes it his business to insist that the differences between Church and Dissent are so trivial that they are not worth discussing, especially if that discussion wounds the good men who adhere to the Establishment, and produces an alienation between them and Dissenters with whom they would otherwise have co-operated. At first such a condition seems to be amiability itself, but one who has no personal interest in the controversy, and who, it may be, has no living faith in Christianity, may very reasonably see it in a different light. "No serious differences between Church and Dissent," he may say; "then why dissent at all? It sounds eminently charitable to disavow all intention of injuring the State Church by word or deed, but if there be any reality in the profession, there should be no Dissent. For the injury is in the dissent. It is itself a protest against the Establishment, and such protest is an offence against Christian unity, unless it rest on strong and substantial grounds. If the difference be a mere fancy which can be

suppressed at pleasure or to suit the convenience or interest of the dissenter, it ought to be suppressed altogether. If a great principle is at stake, an entirely different complexion is put on the relations of the two parties. But great principles are not to be the sport and plaything of our personal inclinations and interests." The reply to such reasoning is not very obvious, but here we are concerned with it only as serving to indicate the effect of this trifling with Nonconformist principles upon minds already only too eager to shake off the control of Christian truth. Such men are only too apt to conclude that principles do not count for so much as they have been accustomed to think. In short, this excessive anxiety to bring about union, not by teaching men to respect each other's consciences, but by persuading one class to hold in abeyance their own beliefs in order to conciliate their opponents, has tended to undermine the strength of principle altogether.

Whatever the cause to which it is due, the result is not to be denied. There is a rebellion against the tyranny of creeds which has led in some to indifference, in others to a bitter hostility to dogma in every form. It would be fortunate did this mean nothing more than a dislike to modes of expression, an unwillingness to fetter the consciences of men by words which are themselves ever shifting in their meaning, an impatience of everything that may be a restraint on freedom of thought or utterance. With many this may be the case, while with others there is a mystical temper which holds that truth is injured by the attempt to confine its spiritual force within any verbal definitions. But it cannot be questioned that there is a not inconsiderable class whose aversion to creeds is an aversion to the supernatural teachings of Christianity. They are emphatically slow of heart to believe. They admire moral beauty, they have a sympathy with certain features in the Christian ideal, they reverence the character of the Master, but in Him as Saviour and Lord they do not believe. In short, they want a religion which does not make demands on faith, in utter forgetfulness that religion is concerned with a region which is known to us only through faith.

Such a state of mind is certainly not to be met by a Conservatism which insists that the work of the Church in the search after truth has been done centuries ago, that its creed (that is, the conclusions which were formulated hundreds of years ago by majorities in noisy councils) is of universal and permanent authority, and whatever is not of it cannot be of the truth, that though scientific discoveries or critical researches may modify our interpretation of scriptural teaching, the doctrinal system must be unaffected—in short, that the facts must be made to harmonize with the theory, not the theory with the facts; and if this cannot be, then so much the worse for the facts. Threats of excommunication will not affect men who glory in the idea that they are not the slaves of an orthodoxy which practically demands the renunciation of the mental faculties and the subjugation of heart and conscience to an authority which professes to represent the mind of past generations. To win them there must be an honest endeavour to understand their real standpoint, and meet their difficulties and objections, and those who undertake this are doing some of the noblest and best work of the generation. To discriminate between creeds which are at best but human attempts to set forth the truth of God and that living truth itself, to commend that truth in its native simplicity to the conscience, so that it shall take possession of the soul and rule there, is the only way by which to win back the allegiance of those who have wandered, or strengthen the faith of any who may be in perplexity and doubt. The man who honestly endeavours to do this is pretty sure to offend many a prejudice, and, it may be, lay himself open to many a suspicion; but in so far as he succeeds will prove himself a more wise and loyal servant of the truth than those whose boast is that they are free from the taint of new ideas, and adhere to the old creeds.

But the first step necessary to this is to show the vital connection between Christian faith and conduct. We live in a practical age which is specially disposed to accentuate the Lord's words, "Every tree is known by its fruits."

Men demand to be satisfied first that the fruits are good, and second, that being so, they are the product of faith in Christ, and apart from that could not be produced at all. It is impossible to ignore the existence of an impression prevalent in certain circles that the Christian ideal of character is imperfect, if not actually false, and that whatever good points may be in it are independent of the influence of its distinctive doctrines. On the latter point Matthew Arnold's teachings are very decided, and they have a subtle influence, especially in literary circles. "We do not acknowledge," it was observed to me, "any connection between religion and goodness." The remark is painfully suggestive as to the state of mind in a class which must have influence, and at the same time pregnant in solemn lessons to the teachers of Christianity. The worst is that it would require some hardihood to assert that there is nothing in the doctrine or life of the Church which may account for an idea which so absolutely mistakes the nature of religion and the aim of the teaching of the Master. It is the thought which the late Mr. Cotter Morison worked out in a volume, "*The Service of God and the Service of Man*," which not only misrepresented, sometimes in the most grotesque fashion, the principles and history of Christianity, but showed an absolute misconception of a central ethical truth. "If a man love not his brother whom he hath seen; how can he love God whom he hath not seen?" The apostle has anticipated the discovery of the doctrine of the new religion of humanity as interpreted by Mr. Cotter Morison. It is the apostle who had caught most of his Master's spirit who thus teaches that without service to man there can be no service to God, and who in doing so only carries out the Lord's own doctrine as expounded in His parables, in His conversations with the rich young man and the inquiring lawyer, and, above all, in the principle of separation between the sheep and the goats in the final judgment: "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me."

THE PERIL OF ORTHODOXY.*

THERE is so much in the following remarks in an Editorial of *The Andover Review* for May that are suited to the state of opinion in this country at present, that we gladly extract them :—

A religious journal whose sincerity we respect has recently charged the "new theology" with partiality for theories which "destroy" the "foundations" in which the righteous trust. This accusation is supported in part by the remark that *The Andover Review* recognizes no "substantial issue" as surviving between men of the new school and promoters of old and fundamental errors, and particularly lifts up no "note of warning or of protest . . . to the propaganda against which Edward Dorr Griffin and Lyman Beecher, and others, not a few, in their day, thundered in pulpit and in press alike. But we do find multiplied . . . pages devoted to the building up of the newer hypotheses."

It were easy to reply that both of the divines who are named were prominent in their use of "improvements" in theology, and if they were living now would certainly not be occupied in fighting old battles. We might also appeal to the pages of this *Review* as affording abundant evidence of the purpose of its conductors to maintain the principles and mark the signs of a truly Biblical and vital Christianity. We have combined from the beginning discussions of fundamental principles with accounts of their practical application. No other general *Review* has so systematically, thoroughly, and constantly exhibited in its motive, methods, and results that work which pre-eminently expresses a living Christianity, the missionary service. If we have been constrained to oppose men with whom we are, to use our critic's words, "denominationally classified," this is not because we value less than they the fundamental truths we hold in common, but because we believe that some of their inferences and methods repel men from

* From *The Andover Review*.

Christianity and hinder its progress. Our interest in a particular "hypothesis" lies mainly in its practical importance from this point of view. We are doing what we can to promote its intelligent discussion because we are convinced that in this way obstacles to missionary success will be removed, and leading doctrines of Christianity gain in clearness, simplicity, and fulness of statement.

Our present purpose, however, is not to reply to the criticism we have cited, but to present some thoughts started by its perusal. We will first, however, quote a little further, continuing the citation already begun :

Variant from the teachings of the fathers who kept ever close to the New Testament teachings, they [*i.e.*, "the newer hypotheses"] are so variant in fact to the view of a host comprising the whole truly evangelical army, and embracing as much and more of sound learning, and of diffused knowledge in the churches as ever existed—as to become quite "another gospel." . . . But while we thus write . . . there is over the mind of the writer no element nor cloud of misgiving as to the future of "pure religion and undefiled before God and the Father."

We need not prolong the extract. The writer is defined. You see him. You recognize him as an old acquaintance. You have met him many times on the page of history. Paul encountered him in every synagogue. No sooner had the church assumed form than he tried to turn its creed into a law, its sacraments into ordinances, its councils into courts. He flourished in the days of the Inquisition. He has been in the main a good man ; he has loved the truth which he has fought for ; he has meant to be faithful ; but you know that he will fail to understand those with whom he does not agree, and that time and time again he has substituted opinion for doctrine, and failed to speak for God according to the proportion of his faith.

We have expressed on a former occasion our appreciation of the value of the epithet "orthodox." In pointing out now its exposure and perversion we do not disparage it. In this world light ever has its shadow, goodness its perils. Every community or fellowship, as well as every member

of it, has an easily besetting sin. Orthodoxy can claim no exemption from the common law, even when the word is interpreted in its noblest sense. In its merely ecclesiastical sense it has little value for our time, which cares more for truth according to a permanent religious standard than for an accredited soundness of opinion according to the judgment of some transient synod or particular age.

Webster defines orthodoxy as "soundness of faith; a belief in the genuine doctrines taught in the Scriptures," which gives to the word its best sense from the Protestant, not to say Puritan, point of view. Worcester is truer to the etymology of the word when he explains it to mean "soundness in opinion and doctrine, particularly in matters of religion." Neither gives the ecclesiastical meaning—which we dismiss. The difference in definition between the two lexicographers indicates the greatest peril of orthodoxy, the substitution of opinion for faith. Orthodoxy is constantly in danger of construing matters of opinion as articles of belief, and an acceptance of these opinions as an exercise, or an indispensable part, of a genuine faith. We have nothing to say against creeds, rightly formed, and put to their proper uses. Christianity is truth. It has doctrines which should be taught. A gospel which cannot be preached as true, which does not command human thought, which is not susceptible of articulate statement, is not apostolic nor Divine. Theology itself is a direct and legitimate outgrowth of Christianity, and a genuine interest of the Christian Church. But a veritable Christian doctrine is always a fact and truth of spiritual life, and a necessary element in its full realization. It is a perception of a permanent reality—of something in the realm of being and of personality which has enduring value. It is not a transient opinion, helpful in the search after truth, but food and drink to the reason, though it be but a crumb or a drop. It has in it a lasting authority, one that can never be outgrown. It can always be translated into the form of a personal faith in a personal God, authoritatively revealed; and is as immutable in principle, however expansive in range and form, as his

being and will. Orthodoxy is constantly in danger of losing this conception of Christian doctrine. It maintains propositions that have lost their connection with religious faith. It uses these propositions as though they were complete premises, and competent to guarantee the validity of all that may be deduced from them. Then it compacts this mass of abstractions and inferences into what it calls a Confession of Faith, and presents it to the world as an epitome of that Divine revelation which is throughout historical and personal, and as the necessary knowledge of all who would be men in Christ Jesus. The history of creeds is a most instructive one in this aspect. At the Council of Jerusalem (Acts xv.) the Apostles and the Church agreed in the confession that salvation is by faith in Jesus, and not by the law. The religious relation to God came to the front. Rules of conduct which were agreed upon were dictates of wisdom in maintaining this relation and removing obstacles to its universal ascendancy. The first creed which appears—substantially our Apostles' Creed—is a personal confession of faith, and deals throughout with personal relations as defined by the revelation of God as Father, Son, and Holy Spirit. Heresies arose, that is, teachings which were inconsistent with the truths involved in this confession. The personal confession became a congregational confession. It proceeded to state truth as opposed to what was regarded as error. The antagonism was still kept in the form of faith, the faith of the Church. Piety declined and errors increased. The confession of a Saviour in the events of His historic revelation passed over into formulas respecting the "two natures" and their relations. Still, the one Person was predominant; but the main interest was concentrating on a right definition of the relations of the natures, rather than on the spiritual qualities manifested through those natures, and the ineffably glorious personality in which they were harmoniously united. Discussion about Christ wandered away from Christ into the sphere of mere opinion. The Creed was interpreted into this form of theology or that. Parties grew up and lived in mutual

hate and ripened into sects. The East split into fragments and became lawful prey to the followers of the prophet of the Divine Oneness. The West exalted a matter of opinion into an article of faith, put it into a creed, made it a test of orthodoxy, and split from the East, each part excommunicating the other in the name of orthodoxy. Orthodoxy was one thing in Old Rome, another in New Rome, another in Armenia, another in Persia. When the ecclesiastical unity of Western Christendom was broken up under the pressure of a new and powerful religious reformation it was natural that new creeds should arise. But it was impossible, even with the fresh inspiration which had been gained by repairing to the living fountains of truth in the Scriptures, to reverse or wholly discard methods and habits of thought which had been growing for centuries. The new confessions became more and more bodies of divinity, summaries of doctrine in its theological, systematic, and polemic form, elaborate statements forged in the schools and useful as mailed armour, but fitted to impress men with the conviction that Christianity is more than all things else a great storehouse of logical truth, a "scheme" or "system" of Divine thought which it is our principal business first to master and then to be governed by. The method pursued where religious life was most intense and concentrated is specially noteworthy. The Creed was left to stand by itself. Personal consecration and devotion assumed the form of a covenant. Nothing marks more significantly than this separation of creed and covenant how fully orthodoxy had become soundness in opinion rather than soundness in faith, and this all the more because the immense change which had been wrought was not mistrusted. The sixteenth century has been called the age of Confessions, the seventeenth that of orthodoxy. The eighteenth showed the legitimate result of an orthodoxy of opinion. Semler summed it up when he treated every Christian doctrine as the "opinion of some teacher,"—*sententia alicujus doctoris*,—and divorced faith from truth. The

name of the theologian of the Mediæval Church who most exalted logic is preserved in our word *dunce*. The church that introduced into its calendar "Orthodoxy Sunday" has produced nothing since. If there has been to some degree in the nineteenth century a repristination of the standards of the sixteenth, and a recovery from the rationalism of the eighteenth, it is due to a revival of the religious faith of the Reformers and a rejection of most of the shibboleths of the orthodoxy of their successors. The history of creeds is thus a demonstration on a large scale that an orthodoxy of faith is liable to become an orthodoxy of opinion, and that the temptation is a deadly peril. The moment a doctrine, no matter how high and sacred, no matter how imposingly promulgated, receives a form which makes it indifferent to the religious life and capable of acceptance without the exercise of a spiritual faith, it is dead, and the orthodoxy which continues to assert it is simply playing into the hands of unbelief and irreligion.

The injurious influences that emanate from an orthodoxy of opinion, as distinct from an orthodoxy of Christian faith, are innumerable. It not only perpetuates ignorance of religious truth, but exalts this nescience to the rank of a virtue. It makes of sectarian narrowness and partisan blindness a sacred obligation, a service to religion, a fidelity to God. We have no sympathy with religious indifferentism. Tolerance of opinions in another which a man's own reason and conscience repudiate as religiously harmful should never go beyond a full recognition of his personal rights. There is no intolerance if one does not choose as his intimate friend a neighbour whose principles he cannot approve. But the orthodoxy of opinion is intolerant of other religious opinions, not because it sees them to be religiously harmful, or unchristian, but because they clash with its own opinions of what is religious, opinions which it has never tested by any genuine process and standard of faith. It makes of opinion a universal law, and invests it with the authority of a "Thus saith the Lord."

Of course, it is often very unjust. Mere prejudice dictates its conclusions. And since it is filled with the notion that it is steadying the ark, or defending the faith, or staying the progress of baneful error, and is doing this in faithfulness to a commission it has received from heaven, its tone is authoritative and judicial. The orthodoxy of faith draws into its severest strain of rebuke something of the meekness and gentleness of the Christ in whom it believes, and at whose sacred feet it humbly sits waiting for his word. The orthodoxy of opinion loses this personal inspiration of truth and love, mounts the judgment-seat, puts on the black cap, and turns judgment into anathema. Oh, the mischief of it,—the souls repelled from truth, the widespread misconception of what the gospel of Christ really is, the unseemly strifes and divisions, the repression of inquiry, the stifling of thought, the murder of love!

Do our words seem to any reader severe? We can only say that, born, educated, always living within the circles of Orthodoxy, we have been more severe with ourselves than in anything here penned. We prize beyond measure the historic continuity of the Christian faith, the constants of doctrine amid all the variables, intellectual character and stability. But we have learned, however imperfectly, yet truly and profoundly, that there can be no safe judgment of another's doctrine that tests it by an orthodoxy of opinion.

A TRIP TO THE EAST.

I.

It is now just two years ago since I made a trip to the East. In my journeyings I was accompanied by a younger brother, who is now, alas! no more. How swiftly Time flies, and what strange and varying changes he brings in his train—evils no less than blessings, pleasures as well as pains! Well may we echo the words of the accomplished wife of the historian, Mr. Grote, and say: "How few of us are ever permitted to *run out* any given course of life!

All human life is made up of chapters, short or long, as it may be. But few lives represent an unbroken volume!" Two short years ago my brother was in the enjoyment of the best of health, and seemed as if he were only just beginning to engage in the battle of life. He was possessed of all the vigour of early manhood, and death was the last thought that would have suggested itself to any one in connection with his name. At the time of which I write he would be about five and twenty years of age, whilst I was some seven or eight years his senior.

It was by no means the first occasion on which we had travelled together. Indeed there was scarcely a country in Europe that we had not visited in each other's company, so that *solitude à deux* had become quite a habit with us. And his journeyings had been still more extensive than mine. He had always been fond of the excitement that travel affords, and was able to say that he had visited either hemisphere and set foot on each of the four continents. The rover has now for ever ceased from his wanderings, and has found rest at last in "the undiscover'd country, from whose bourn no traveller returns."

But as yet all was brightness and sunshine, and coming events cast no shadow before. The future was mercifully veiled from our sight.

Heav'n from all creatures hides the book of Fate,
All but the page prescrib'd, their present state :
From brutes what men, from men what spirits know :
Or who could suffer Being here below ?

Acting in accordance with our usual practice, the advantages of which experience had taught us, we formed no fixed and settled plans as to the precise route that we should take, and, indeed, had decided little beyond the single point that we should make with all convenient speed for Cairo. On Tuesday, January 26th, we went to London with some intention of proceeding thence to Marseilles, in order that we might travel by one of the Messageries steamers to Alexandria. We were, however, detained for a little while in town by the keen interest that we took in

the political events that were at that time taking place. Tuesday, January 26, 1886, will long be remembered as the day that witnessed the overthrow of Lord Salisbury's first administration. We were fortunate enough to obtain seats in the Speaker's gallery, whence we followed with much interest what proved to be an exciting and memorable debate. The subject of discussion was Mr. Jesse Collings's amendment to the Address, dealing with what was for the moment the lively and burning topic of "three acres and a cow." Little did the guileless and ingenuous author of the amendment comprehend the real nature of the issue he was raising. Rumour had it that in his extreme anxiety to produce an acceptable form of words he had taken his friend Mr. Labouchere into his confidence, and had consulted him with respect to the drafting of his resolution. When the question was one of confidence or no confidence in a Conservative administration, the Radical member for Northampton was not likely to stickle about words. Nor did he on this particular occasion show that he was in any way difficult to please. With that frank and merciless cynicism which has become a second nature with him, he is said to have replied, "My dear Collings, do you think anybody takes you and your cow seriously? Any assortment of words, my dear fellow, will do, provided only they conform to the rules of English composition. Those you have chosen are unfortunately defective in this particular, but they can soon be put right." Put right, accordingly, they were, with a result that soon became apparent. In due course they were handed in to the clerk at the table, were read by the Speaker from the Chair, and, on being put to the vote, were found to have been carried by a decisive majority of the newly-elected House of Commons. Such was the apparently insignificant occasion of what may yet prove to be an important turning-point in our national history. From this debate the historian of the future will in all probability date the commencement of a silent and peaceful revolution in the constitution of the country.

Magnus ab integro sæclorum nascitur ordo.

The crisis was acute, but in a very short time events began to shape themselves. A new Government was in process of formation, and some delay was inevitable before Parliament could again meet for the despatch of public business. There was no longer any reason why we should postpone the date of our departure. For the immediate future we must be content to watch, as best we might, from distant lands, the progress of events. Accordingly, on Saturday, January 30th, we crossed the channel, and after halting for a rest at Paris, arrived in Genoa, in time to embark on board the Florio-Rubattino steamship *Asia* on the Monday following. The sail to Alexandria was uneventful, and the eight days during which it lasted glided rapidly away. There were few passengers on board, and these were for the most part our own countrymen. Doubtless from each of them much might have been learned, if one had only had the energy and the tact necessary to elicit the information. To be always learning is the special note and characteristic of genius, and there are few modes of learning more profitable and delightful than that which conversation affords. Of Shakespeare we are told that "he was indeed honest, and of an open and free nature," and much of his worldly wisdom and wide-reaching knowledge is doubtless traceable to the fact that he was a man of an affable and social disposition. Dr. Johnson, again, preferred any company, any employment whatever, to being alone; and he was accustomed to say that the great business of his life was to escape from himself. To Mrs. Piozzi he wrote, "Take all opportunities of learning that offer themselves"; and his advice to Boswell was, "when moving about to read diligently the great book of mankind." I know of no one who acted more fully and completely in accordance with the letter and the spirit of this advice than did Sir Walter Scott, and of him it was said, "Sir Walter speaks to every man as if they were blood relations." Once more, the great scholar Porson had a voracious appetite for knowledge, and is reported to have exclaimed, "If I had a carriage, and if I saw a well-dressed person on the road, I would always

invite him in and learn of him what I could." But with all these noble examples before me, pointing out to me the way in which I should go, I must confess that on the occasion of this particular voyage from Genoa to Alexandria I was not in a very talkative frame of mind. As the good ship steamed along the coast of Italy I buried myself in the pages of my favourite poems, the *Odyssey* and the *Æneid*, and read once again the soul-stirring story of "The Last Days of Pompeii." My brother was blessed with a happier and more sociable disposition, and was soon "hail, fellow! well met" with all the companions of our voyage, so that whilst he was universally regarded as the liveliest member of the party, I have little doubt that with equal unanimity I was voted the quietest, dullest, and heaviest man on board. How much I lost by my habit of seclusion and retirement may perhaps be gathered from a slight sample of the conversation of one amongst our number. He was clearly a man who held strong convictions, and he was assuredly entitled to the praise of not being afraid to give expression to them. He was travelling for the benefit of his health, but he was the last man in the world to allow bodily affliction to prevent him from discharging what he regarded as his duty to his Queen and to his country. A good Tory, he was, like Dr. Johnson, a good hater. Above all things on the earth, or under it, he hated, as a matter of course, Mr. Gladstone; and, anxious as he had been to leave England at an earlier date, he had stayed at home in order to have the supreme satisfaction of "voting against that pig, Arch." It will readily be believed that I did not deem it necessary to prolong the conversation into the small hours of the morning. Reflecting that an Englishman does not travel abroad to see Englishmen, I retired to my cabin.

I have said that our voyage out to Egypt was uneventful, but it was marked by one incident that ought not to go unrecorded. As we were passing through the Straits of Messina—between the fatal Scylla and the still more fatal Charybdis—one of the crew fell overboard. Fortunately for him, he could swim, and the tide, which runs very

rapidly through the Straits, assisted him greatly. Life buoys were thrown out, boats were lowered, and, in less than fifteen minutes, he was rescued and brought on board again alive, having been snatched from the very jaws of death.

We arrived at Alexandria about noon on Tuesday, February 9th, and, as we were to leave in the evening by the express train for Cairo, we lost no time in setting about seeing such sights as the city affords. A drive round the city and along the banks of the Mahmoudieh Canal was a pleasant change after seven or eight days at sea. Four years had passed since I had been at Alexandria before, and in that interval many important events had taken place. The bombardment of the forts and the burning of the city had wrought havoc and devastation on every hand, but the process of recovery had been rapid, and the traces of destruction had been one by one obliterated. Many parts of the city had been completely rebuilt, and rebuilt in a fashion which inevitably compelled the reflection that in the dispensations of Providence there are compensations attached even to the most terrible scourges of humanity—war, pestilence, and famine. One of the most pitiful sights that met our gaze as we drove through the city was a mournful procession of captives, for the most part Nubians from the desert, who, with chains round their legs, were being marched off to prison. It was a sight that would have brought tears to the eyes of the sentimental traveller and constrained him once more to exclaim: "Disguise thyself as thou wilt, still, Slavery, still thou art a bitter draught! and though thousands in all ages have been made to drink thee, thou art no less bitter on that account. 'Tis thou, O Liberty, thrice sweet and gracious goddess, whom all in public or in private worship, whose taste is grateful, and ever will be so, till Nature herself shall change."

The sight of the prisoners was sorrowful enough, but there was no possibility of bringing them relief, and the voice of reason seemed to whisper in our ears that there was no use in adding to the sum of human misery by

making ourselves uneasy on their account. Accordingly, the thought of them soon slipped away from the memory, the wants of the natural man were in no degree neglected, and, strange as it may appear, when we sat down at table to snatch an early dinner before taking our departure for Cairo, our appetites were discovered to have been in no way appreciably affected. We reached Cairo at 10 p.m., and were soon installed in very comfortable quarters in Shepherd's most excellent but, at the same time, most expensive hotel !

Cairo we found to be swarming with military men, who crowded everywhere. For weeks to come all the places in the Nile steamers were taken, so that we were reluctantly compelled to abandon the idea of travelling in the interior of the country. What was to be done? We were not long in coming to a conclusion on the point.

As circumstances did not admit of our seeing Egypt to advantage, we resolved to try whether we should fare any better in Syria. Accordingly, we determined to devote a few days to sight-seeing in Cairo, and then to set out for Palestine.

In Cairo the approved method of locomotion is on a donkey's back. At Rome, we are told, we should do as the Romans do, and the same principle may with equal advantage and propriety be extended to Cairo. Beyond a trifling loss of personal dignity and an occasional spill on the dry sandy soil with which the streets are strewn, no danger or inconvenience need be apprehended. Even in the most crowded thoroughfares you tear along at a rattling pace, and the excitement at times is of an extremely exhilarating kind. Wonderful to relate, the donkey-boys are quite as useful and quite as interesting as the donkeys themselves. They are always on the alert, and with their shouts clear a pathway for you in such a mysterious and magical fashion that it might seem as if it was they and not the donkeys that wafted you along. Nor is their conversation without a charm and an interest of its own. My favourite amongst them was Abdurrahman, whose acquaintance I had made on the occasion of my previous

visit. His personal history was typical of the habits and customs of the East. He had married, he told us, at fourteen, and had given £10 for his wife. If he desired it, he could, he said, send his wife back and get another in her place, on payment of a larger sum of money. He had a daughter who was over twenty years of age, and was married. But arithmetic, as may be readily believed, was not poor Abdurrahman's forte. He did not even know his own age. For aught he knew, he might be thirty, or thirty-five, or forty years of age. "Me know not," said he; "my Mahomet only knows. Allah knows everything." Imperfect, however, as was his understanding of the mysteries of arithmetic, he yet knew enough about the science to feel very keenly the weight of the burden that he was called upon by the Egyptian Government to bear. He was himself taxed £1 a year, and in addition he paid 5s. per annum for each of his sons, and 6s. for each of his donkeys. He had never himself been to school, but he was anxious that his children should go. They, however, did not view the matter in the same light, and though he did not forget to thrash them, they were constantly running away. Every morning at five o'clock he went to the mosque to pray, but his family had not yet begun to follow their father's most excellent example.

Under Abdurrahman's guidance we visited the principal sights of Cairo and the country around. First of all we ascended the citadel in order that we might take in at a glance the geography of the city and the district. Few views are more interesting or more impressive. To the east the eye catches sight of the solitary obelisk which is all that remains of the ancient City of the Sun; at our feet lie old and new Cairo, with their hundreds of mosques and thousands of glittering minarets. Westwards rise in lonely grandeur the pyramids of Gizeh and of Sakkara, and far as the eye can see there winds through the desert the fertilizing stream of the Nile. Descending from the citadel we make innumerable excursions into the interior of the city. One after another the world-famed mosques are visited, but none awakens such keen and living interest

as does the mosque of El Azhar. This is the university for all Islam, and here hundreds of students may be seen seated on the ground and swaying themselves to and fro as they recite or learn by heart passages from the Law and the Koran. The peculiarity of the teaching appears to be that it is almost entirely of an oral character. As a consequence, it may be doubted whether the memory is not often trained at the expense of the judgment.

Short as our stay at Cairo was destined to be, we could not, of course, for a moment think of taking our departure until we had ascended the pyramid of Cheops. The building of this pyramid is said to have employed one hundred thousand men for the space of twenty years about forty centuries ago. It was once faced quite smooth, but it is now rough and uneven, and presents about a couple of hundred steps, from one to four feet high, by which the ascent is made. By the expenditure of much backsheesh and of a proportionate amount of labour and of toil the summit at length is reached. The view is to some extent the same as that which is to be obtained from the citadel, but westward little except the desert and the neighbouring pyramid of Chephren can be seen.

When you have yourself ascended the pyramid of Cheops, and have ascended by deputy the more difficult and well-nigh impracticable pyramid of Chephren, the Sphinx immediately arrests your gaze and claims your attention. Time has sadly marred the perfection of his visage, but after the lapse of centuries he is solemn and eloquent and impressive as of yore. "Laugh and mock if you will," writes the author of "*Eothen*," "at the worship of stone idols; but mark ye this, ye breakers of images, that in one regard, the stone idol bears awful semblance of Deity—unchangefulness in the midst of change—the same seeming will and intent for ever and ever inexorable! Upon ancient dynasties of Ethiopian and Egyptian kings—upon Greek and Roman, upon Arab and Ottoman conquerors, upon Napoleon dreaming of an Eastern empire—upon battle and pestilence—upon the ceaseless misery of the Egyptian race—upon keen-eyed travellers—Hero-

dotus yesterday and Warburton to-day,—upon all and more, this unworldly Sphinx has watched, and watched like a Providence, with the same earnest eyes, and the same sad, tranquil mien. And we, we shall die, and Islam will wither away; and the Englishman, straining far over to hold his loved India, will plant a firm foot on the banks of the Nile, and sit in the seats of the Faithful, and still that sleepless rock will lie watching and watching the works of the new busy race, with those same sad earnest eyes and the same tranquil mien everlasting. You dare not mock at the Sphinx.”

MR. GLADSTONE AT THE MEMORIAL HALL.

THE criticism which the magnificent demonstration of Nonconformist ministers on behalf of Mr. Gladstone and his Irish policy has provoked, was all discounted before hand. There are some journals, especially those of the meaner sort, which dislike Nonconformists, many which detest Mr. Gladstone, some which have a distinct antipathy to both, and to the whole of them this has been an admirable opportunity for gratifying their amiable sentiments. It is not necessary to reply to them in detail, but the bitterness of *The Christian World* demands a passing word. Why, of all our newspaper critics, it should be the one that thinks it necessary to suggest that the enthusiasm of Dissenting ministers has betrayed them into what is worse than folly—positive insincerity—is not obvious, but the suggestion betrays a curious ignorance of the effects of true enthusiasm, which may make men fanatical, but will certainly not make them insincere. Insinuations of this kind should be left to the enemies of religion and Liberalism of every kind. There are plenty of these in the world, and those who profess to care for both may surely leave them to do this kind of work. There is some consolation even in such an article. Congregationalists have been exposed to no little criticism on the supposition that *The*

Christian World is their organ, and it has been very difficult to convince outsiders to the contrary. Such a belief can hardly survive the article on the meeting in the Memorial Hall. That shows it is as much out of touch with the politics as the answer to Dr. Bruce's appeal proved that it was out of sympathy with the theology of the majority.

Happily, Mr. Balfour has condensed the bitterness which has been exhibited in so many quarters into one or two sentences, framed in his own characteristic style. It is, of course, no matter of surprise that the author of "*Philosophic Doubt*" should round one of his paragraphs with a sneer at the association of politics with our holy religion. The relations between Mr. Gladstone and the Nonconformists are to him utterly unintelligible. But even he finds no ground on which to base any charge of interested motives. He can only scoff at what, in his view, is doubtless a very improper interference of Christian ministers with his policy. The representative of a Ministry which has called on the Pope to help it in suppressing the National League, he has yet the effrontery to indulge in gibes and jeers at a large body of English ministers for the free and honest expression of their opinion. The very head and front of our offending is that we have dared to express our sympathy with Irishmen under oppression, and with the veteran statesman who has wrecked his own political prospects in order that he might redress the wrong. We have made no conditions and we cherish no expectations of political advantage to ourselves from our support of what we believe to be right. Not from us has the complaint come that Mr. Gladstone said nothing about Disestablishment in his great speech at the Memorial Hall. We were not so foolish as to suppose, or so selfish as to ask, that a statesman in his seventy-ninth year, in the midst of the most arduous struggle which has been waged for many a long day, would announce his intention to enter on another scarcely if at all less formidable. Certainly no anticipation so unreasonable has been entertained by us, and if we get credit for nothing else, at least we may be admitted to be disinterested.

“But you are fulsome in your eulogy and cannot be sincere.” So say Mr. Balfour and our critics generally. There is a very notable exception in the case of *The Spectator*, which is Unionist among Unionists; but yet with a candour which reminds us of its better days, frankly admits that the relations between Mr. Gladstone and the Nonconformists are creditable to both. In other words, we believe Mr. Gladstone to be a Christian statesman, who cares for principles rather than place, and values office mainly for the opportunity it affords him of advancing principles. We can imagine the incredulous laugh which will curl Mr. Balfour’s lip as he listens to such a statement. Philosophic doubters do not give men, especially politicians, credit for much principles, and it is not to be denied that there is too much in public life that warrants this scepticism. Let it be given to us who are of the uninitiated to indulge the thought—if illusion it be, it is at least a pleasant one—that there are some high-minded men who neither for the sake of power, nor of passion, nor of revenge, will be untrue to their own best selves, and that among these Mr. Gladstone stands conspicuous and pre-eminent. Complaint has been made of the language applied to him. Of course it would not be applied to him by those who disapprove his conduct during the last two years. But they are but poor judges as to the estimate which his supporters have formed of the policy and of the man.

Let us endeavour to put it before them—not at all to convince them that Home Rule is right, for such an attempt would in all probability be wasted. All that we propose to do is to show that, accepting our view of Home Rule, there is nothing extravagant in our high estimate of Mr. Gladstone. We may be met at the outset by the suggestion that we are Home Rulers because we are followers of Mr. Gladstone. If it were true it would not be a grievous reproach, nor one that would discredit our advocacy of this concession of Ireland as an application in national affairs of the golden law of love. For Nonconformist ministers are not expected to originate great political changes. Besides, even if we had been con-

vinced of Ireland's right to such a measure of local government it is not to be supposed that we should take any action in relation to it until Ireland herself made the demand. We do not profess to be such enthusiasts for Home Rule as to undertake a crusade for it on our own account. Some of us are not enthusiasts even now. We accept it as a stern necessity, or regard it as an experiment which has been made inevitable by the misgovernment of the past, but we do not welcome it as desirable *per se*. We are not insensible to the difficulties which must surmount any change, and if it had been possible to satisfy the legitimate wishes of the Irish people without a separate Parliament we could have been quite content without it. It is pre-eminently an Irish question; and while numbers had long ago arrived at theoretic conclusions in favour of Home Rule, it was not till Ireland had put forth her claim, and Mr. Gladstone's action had brought it within the range of practical politics, that the time for action on our part came. His proposals did not in all respects commend themselves to our judgment, but the principle on which they were based appeared to us righteous, and we took our position accordingly. Our case was that of numbers of Liberals besides. We could not dispute the righteousness of the main principle, but we doubted as to some of the details. Whether we were wise or otherwise, at all events we acted independently. Had our views been carried out, there would have been an earnest endeavour to unite the party of progress on some plan, and it was slowly and reluctantly that we gave up the hope of such a settlement.

In the judgment of some, among whom Mr. John Bright is conspicuous, we should have done well not to interfere at all. Why not? We have a stake in the Empire, are as desirous of its unity and prosperity as the greatest magnate of the Unionist party, and are quite as likely to form an intelligent judgment as landlords who can hardly shake themselves wholly free from the influence of territorial interest or class feeling. If it could be said that our religious convictions prejudiced our views, and that being Protestants of the Protestants we could not be trusted to

handle Roman Catholic claims fairly, we should admit the strength of the objection. But the opposite is the case. It is a remarkable fact that thousands of the Nonconformist ministers of England—men whose Protestantism is most intense and earnest—have avowed their sympathy with the Roman Catholics of Ireland. The anger which a demonstration so remarkable has excited is not at all surprising. It is an inconvenient fact which cannot be ignored, and therefore those who take part in it must be brushed aside as fanatics or as worshippers of Mr. Gladstone. We are bound to add that the insinuation of insincerity has come from one quarter only, and that the quarter where it was least excusable. The wisdom of our action will be tested by events. Our right, or rather our obligation, to contribute what we can to the formation of a sound opinion on a great national question it is not necessary to vindicate. Experience has taught us that with the great majority of our judges the one testing point is our agreement with them. It was our fortune or misfortune to encounter a gentleman and who was among our censors, and indeed a censor of all Christians who took part in politics. His own mind was saturated with Tory prejudices, and his remarks showed him under the power of the ideas which *The Times* employs its influence to propagate. Yet, having denounced Mr. Parnell to his heart's content, insisted that Mr. Gladstone was not the leader of the Liberal party, and in various other ways shown his strong political bias, he had the assurance when he was cornered in an argument to say that he could not talk with Christians who dabbled in politics. If we had no reason for political action except the obligation to make a practical protest against cant of this kind, that would itself be sufficient. To men who must always be outside the circle of active politics, who have no ambition to satisfy and no personal ends to seek, and who have a thousand and one things to engage their attention and more deeply effect them, political service must ever be more or less of a weariness. There are great crises the excitement of which may overcome this feeling for a time, but they pass by, and are often succeeded

by times of bitter disappointment, following not upon defeat, which serves to rouse energy and determination, but rather upon victory which does not yield the expected fruits, and whose value may be lost by petty personal intrigue.

In short, politics do not form an attractive pursuit to men whose one aim is the triumph of great principles. There may be interest in the discussion, a certain amount of pleasure in the stir of the conflict, certainly pleasure in the advance of great reforms, the triumph of liberty, the assertion of the great law of righteousness. But these latter come but seldom. More frequently we have the subordination of great ends to small considerations of party or persons,—the delays which make the heart sick. It is hard to see how under such conditions anything but a stern sense of duty could induce a Christian man to enter on the thorny path of politics. If the time should ever come in this country when, as we are told is now the case in France, the only point at issue is who shall be the “salaried defenders” of British interests, there will not only be no reason why Nonconformists should take any prominent part in the conflict, but, on the contrary, both judgment and inclination would lead them to hold themselves aloof from so ignoble a strife. Happily we have not yet reached the nadir of party government. Lord Wolseley notwithstanding, there are honest patriots on both sides; and amid a good deal that is often very bewildering in the incidents of political warfare, there is still a struggle for principles in which we ought to have a living interest. We shall at all risks of misrepresentation endeavour to make the force of religious motive felt in political life. Matthew Arnold says the union of religion and politics is a fractious measure. But this depends upon the proportions in which they are mixed. If these be right, then religion ought to sweeten politics while political activity may save religion from a cloistered sanctimoniousness which repels the sympathies of men and neutralizes the power it should wield for the good of the world.

But now to turn to our admiration of Mr. Gladstone

and our present attitude towards Ireland. Unionists who attribute to him designs for the "disintegration" (we believe that is the correct word) of the Empire, and have accepted the estimate of him which *The Times* endeavours from day to day to impress upon the minds of its readers, will find it hard to listen to any reason on the subject. Those who do not see for themselves the absurdity of the suggestion that a statesman whose reputation is bound up with the honour and glory of his country has deliberately lent himself to a scheme which would inflict on her grave if not fatal injury, will not be convinced by any argument of ours. It would, however, be interesting to trace the process of reasoning by which they have reached so extraordinary a conclusion, and especially to learn by what motive they suppose Mr. Gladstone to be influenced in a proceeding which has not secured, and never promised to secure, for him even transient popularity and success. If it be said that he did not foresee the consequences of his own action, and by his action has given proof of the failure of the great power which marked him in earlier days, that indeed relieves him from the grave charges which have been so freely brought against him, but only by an excuse to which no one who knows anything of public affairs would listen except under the influence of party bitterness. There seems to be nothing too monstrous for his political enemies to insinuate against him because they have found nothing which their partisans are not prepared to accept with all greediness. The feeling is that Mr. Gladstone's influence must be crushed, and they are absolutely unscrupulous in the devices to which they resort for this purpose. The leaders of *The Times* for the last two years would furnish an anthology of sheer abuse—abuse that has not even the poor merit of wit and cleverness, but is nothing more than vulgar insolence and wild denunciation. The success which has been achieved speaks very badly for human nature. It is true that neither Mr. Gladstone's unrivalled abilities, nor his unblemished character, nor his venerable years, nor his magnanimity towards his opponents, should induce men to approve a policy which they hold to be mischievous. But

opposition to a policy ought not to blind fair critics to the merits of its author. We do not complain of men whose knowledge of Irish affairs is of the most meagre character, but who go about shaking their heads in a most solemn fashion and protesting that, after following Mr. Gladstone all their lives, they can trust him no longer, and that, in their belief, he has lost his great powers. The air of superior wisdom they assume is a trifle ridiculous, especially remembering on whom and by whom this judgment is pronounced. But this need trouble no one. It is different when respect for talent and character and years is utterly forgotten, every sentiment of chivalry cast aside, and not only our own people but the whole world invited to see and gloat over the humiliation of England's greatest statesman—a statesman so great, indeed, that even his critics shrink from the contemplation of the time when his noble form will be seen no more in the council chamber of the nation.

We do not claim on behalf of Mr. Gladstone any freedom from human infirmity. Genius of every kind is apt to betray a waywardness and wilfulness of its own. The very clearness of its own insight and the rapidity of its intellectual movements may make it impatient with men of slower or duller nature. It may be so with Mr. Gladstone. Whatever be his defects, there have never been wanting those eager to point them, and magnify them. Indeed, no higher tribute could well be paid to him than the way in which even mistakes, which would never be remembered in the case of ordinary statesmen, are exaggerated and quoted against him as though they were grave moral offences. This may doubtless be partly due to the evil habits of political controversy, but there is a personal animus in the attacks on Mr. Gladstone, which is not found in the case of any other statesman. For some reason or other, more is expected of him than of his rivals or associates, and he is judged by a standard which is never applied to them. A single case may illustrate this. Suppose the King-Harman incident had occurred in his administration, what a storm of abuse would have gathered around his devoted head. It has injured even the present Government, but had Mr.

Gladstone been at the head of a ministry which broke its own distinct pledge, he would have been held up to public scorn as one who had lost his character for ever. All this is really an indirect testimony to the impression he has produced. So much is expected from him that, venial errors are exaggerated into grave offences.

With the man who believes that Mr. Gladstone has spent his life in the pursuit of power, or the still more vulgar pursuit of office, it is useless to argue, for such a view indicates either ignorance of the facts or want of candour in judging of their significance. There was nothing to prevent Mr. Gladstone from becoming at an early period the leader of the Tory party, who hailed him, on his first appearance in public life, as their young Ascanius. If he turned aside from the easy path to distinction which lay open to him, it was in obedience to the dictates of a conscience which, according to a story which has often been told to his discredit but is really to his honour, made him so restive under the trammels of the old Toryism in which he was trained, that his father thus early expressed his doubts in relation to him. Those who suggest with more or less distinctness that he has been influenced by ambition, must surely forget how he sacrificed office at an early and critical period of his life from an honourable scruple, and how afterwards he was content to stand in the forefront of Free Trade and lose his seat for a loyalty to principle which to some appeared an excess of chivalry. The very hesitation and uncertainty which he showed in common with the other Peelites after the death of their chief, were very annoying to ardent party politicians on both sides, but, had he been inspired only or chiefly by ambition, they would have ended long before they did. In short, even Mr. Jennings, who certainly has not been sparing or scrupulous in his criticisms, has failed—and where he has failed none is likely to succeed—to show that he ever compromised a principle for the sake of place or power.

The last charge which can be substantiated against him in connection with his Irish policy is that of personal ambition. The facts of recent history are so easily for-

gotten, or, what is worse, the coloured version of political strife, given by heated partisans or unscrupulous journals which take their cue from Mr. Balfour and reproduce the one-sided views of Dublin Castle, so easily becomes current and is accepted instead of the truth, that it is necessary to go back carefully to review the whole case if we are to form an impartial judgment. There are two statements which are commonly made on the subject, and they have been so frequently reiterated and with so much confidence, that it is not easy even to modify the impression which prevails in relation to them. They are that Mr. Gladstone first called on the Liberals of England and Scotland to give him a majority in order that terms might be dictated to the Irish Nationalists; and that having failed in this, he, without consulting his own colleagues, immediately made a humiliating and discreditable surrender to Mr. Parnell. There is so much plausibility about this representation, that it is not surprising that it should have been accepted in the heat of the controversy as correct. In reality it is so distorted as to convey an entirely erroneous impression. Mr. Gladstone's speech at the opening of the Midlothian campaign of 1885 greatly surprised us, and we expressed to some friends at the time our disappointment. The view we took of it then is precisely that which we take now. At the time we regarded it as an indication that Mr. Gladstone was so impressed with the gravity of the Irish problem, that he was prepared to postpone all other reforms for the sake of settling it; and though we had long been convinced that the Irish demand must be fairly met, we were not so amiably disposed to the party which was playing the Tory game all over England, as to regard with satisfaction the announcement that all the questions in which we were interested must stand aside in order that it might be satisfied. But Mr. Gladstone had rightly interpreted the signs of the times. The majority was not obtained, and the Parnellites and the Tories constituting one half the new House, he was baffled in his attempt to secure such a following as would enable the Liberal party to carry a measure by their own

strength. What was his next step? To appeal to Lord Salisbury offering him his support if he would undertake the task. The problem had to be dealt with, for unless Parliamentary government be a farce, eighty-six members could not be treated with indifference, and if the union between the two countries was anything more than a name, so strong a preponderance of Irish opinion must command attention. The Liberals had a large majority over the Tories, but it was clear that they could not deal with the question alone. In short it was manifest that the House being divided into three sections, there must be a co-operation of two of them in order to any legislation. The appeal was first made to Lord Salisbury, and it was only on his refusal that he resolved on independent action. This incident is conveniently ignored by those who would fain convict Mr. Gladstone of reckless ambition. To-day, with the events of the last two years behind us, it may seem that the communication with Lord Salisbury, with Mr. Balfour as an intermediary, was little more than a mockery. But at the end of 1885 the situation was very different. The relations between the Tories and the Irish party, which had been more or less continuous through the whole of the Parliament of 1880, which had brought about the defeat of the Gladstone Government, and of which Mr. Parnell's manifesto on the eve of the General Election was the latest development, were, to say the least, of such a nature as to suggest that Lord Salisbury might be inclined to attempt a settlement. There was nothing absurd or extravagant in the suggestion that the Prime Minister who had appointed Lord Carnarvon to the Lord Lieutenancy of Ireland, whose subordinates had assailed the administration of Lord Spencer in the Maamtrasna debate, and whose own Newport speech was pitched in so friendly a key, might grant some measure of Home Rule. What is more, had Lord Salisbury been a great statesman, and had made the attempt, he would have rendered a great service to his country. We have no right to blame him because he was not equal to the opportunity. His associations, his prejudices, his general ideas of policy, all indisposed him to undertake

the task. Under such conditions he would certainly have acted more wisely had he never played with the subject or allowed his colleagues to play with it. The strong anti-Irish sentiment which led him to compare the obnoxious people to the Hottentots could not have been a sudden feeling, but one that must have been deeply rooted, and it would have been better for his own reputation had he yielded to it in the first instance. It seems impossible now that he should play the part of a great pacificator. The "flouts and gibes and jeers" of later times are more after the nature of the man, but in 1885 he seemed to contemplate a different policy, and Mr. Gladstone acted the part of a true patriot in promising him his support in the solution of a problem for the wise settlement of which all the resources of English statesmanship are required.

Failing in that, he addressed himself to the task alone. It does not need very much consideration for any candid man to see that the demand made upon his resolution, his courage, his magnanimity, was very great. The Irish Nationalists had no claim on his services, and there was certainly nothing in them which was likely to secure his sympathy. They had baffled the hopes with which his previous Ministry had opened, and, in fact, had robbed the Liberal party of the fruits of their great victory of 1880. They had abused, lampooned, reviled him with a pertinacity and bitterness surpassing even that which has provoked Mr. Bright into the passionate antagonism which he has displayed. And now he had to enter into association with them at the risk of alienating his own colleagues and shattering his party, and with the certainty of having to enter on a struggle the tremendous difficulties of which were sufficient to appal a veteran of seventy-five years. It may be said that he did not foresee the strength of the opposition he would have to encounter, and anticipated a rapid success. Even so there is no obvious reason why he should have employed his potent influence on behalf of men who had been his most truculent assailants. Whether he would have acted more wisely had he left the Tory Government of the time to make its own experiments is a question

which it is not possible now to determine. But if he erred in not adopting a waiting policy, it was a mistake in judgment, not in motive. It would be absurd to contend that he made no mistakes, and such a contention certainly is not necessary to our point, which is that, whether mistaken or not, his action was that of a high-minded patriot, who was content to sacrifice himself for the sake of a great national good. For he must have lost all his accustomed insight if he supposed that he would at once have disarmed the prejudice of the English people and overcome the hostility of the classes interested in the maintenance of the present state of things. Is it conceivable that he had forgotten to estimate the forces which were sure to be arrayed against him—the religious, the territorial, the national feeling he would have to encounter, the alarm of timid Conservatism, the arrogance of Imperialism, the bigotry of militant Orangeism, the hesitation of honest minds startled by the novelty and audacity of his proposals? Possibly these have developed more strength than he anticipated, but it is utterly incredible that a man of his sagacity did not foresee that the opposition would be bitter and intense. What it has actually been may be gathered from the extraordinary proceedings of the Duke of Westminster. “Boycotting” in high circles is different from “boycotting” in Ireland, but the sale of Mr. Gladstone’s portrait and the cancelling of the invitations to Mr. Spencer and Mr. Grenfell show that the feeling which is so properly condemned in Irish peasants is at work also in English dukes. *Ex uno disce omnes*. The Duke of Westminster enables us to understand the feeling of Society towards Mr. Gladstone, and so to measure part of the sacrifice he has made in his devotion to what he believes to be a righteous cause. Surely even those who think that devotion misplaced, may still honour the man who thus sacrifices himself at the shrine of duty and of right. This, at least, is our view, and we had rather have it, even if it be an illusion, than partake of the wretched cynicism which will invent selfish motives rather than credit a great statesman with high and honourable principles. England herself is impoverished when the name

of her noblest son is dishonoured under the influence of petty faction.

In Mr. Bright's latest deliverance we are told that the "out and out attachment of some members of our Society to Mr. Gladstone is the result of emotion and not of reasoning or knowledge." Why the Unionist journals should give prominence to these arrogant and petulant utterances of one whom we delighted to honour, but who in his old age is doing his utmost to make us forget the noble services of earlier years, unless indeed underneath the present adulation there still lurks the hatred which used once to find such strong expression in *The Times*. Certain it is, these bitter words do not serve the cause of the Union, and they do injure Mr. Bright. He is in a small and decreasing minority in the party which once looked up to him as one of its most trusted chiefs; he is in a minority even in the Society which has been proud of him as one of its most distinguished members; he has separated himself from the friend of many years, and all he can say is the old old ditty, that those who have not done the same are fools or knaves. We, of course, are included in the same condemnation, and we welcome the reproach. We are not ashamed of our emotion. We believe that it is justified both by "reasoning and knowledge," and it is for those who think otherwise to meet us with argument, not with sneers at "emotion" or enthusiasm. That those who glory in Carlyle as their master and endorse his teachings even to his eulogy on Cromwell's Irish policy should take this line does not surprise us. We are not of their school, and have no drawings towards it. But neither is Mr. Bright, and it does surprise us that he should catch a tone so unlike his best self—so unlike, for example, the John Bright whom we remember glorifying the American abolitionists in a speech whose most thrilling passage was inspired by the catalogue of the heroes of faith in the eleventh chapter of Hebrews. His eulogists of to-day would have addressed to him then the selfsame kind of taunt which he flings at Mr. Gladstone's friends now. There must be differences of opinion on this Irish question; there

are differences on the Nationalist tactics even among those who support the Nationalist demands. Why should these prevent us from doing justice to high and noble qualities of which alas! there is no plethora in the political world?

DENOMINATIONAL NOTES.

IF our May meetings had no features of very special interest they were characterized by a great deal of true earnestness. The address of the Chairman of the Congregational Union had been awaited with a more than ordinary amount of anticipation. Dr. Bruce has been regarded as a representative of the more conservative spirit in theology, and it was supposed that some indications of this would be given in his Address. It came, therefore, as a surprise upon many because of its liberal and generous spirit. The manner in which it was received was sufficient to prove, if indeed proof were needed, of the thoroughly Evangelical spirit of the Union. The Assembly welcomed the opportunity of thus repudiating the charges which have been so recklessly brought against it. Dr. Bruce clearly defined his own position; but he showed no desire to judge those who hold fast by the doctrines of the cross because there are points on which they differ from him. As he endorsed, and called upon the Assembly to endorse, our own definition of the Congregational standpoint, we, of course, must be satisfied. We only wish that the demands of orthodoxy could be reduced to a test which though very simple is comprehensive also. We, at least, shall never fail to contend for liberty in Christ, and as strenuously to resist any attempt to dishonour the Lord by denying the reality of His Godhead, the sufficiency of His Atonement, or the grace of the indwelling Spirit. Some of Dr. Bruce's passages were extremely effective—one of the most telling being that in which he held up to deserved scorn the preaching which is so much occupied with speculations or

doubts that it forgets to set forth the truth as it is in Jesus. Of course there were statements in the Address which we might have wished to qualify, and here and there illustrations which did not commend themselves to our taste. But, taken as a whole, the Address was very powerful, and certainly raised the reputation of the Chairman.

Australia necessarily had a prominent place in the proceedings of the Union, since the Union had to welcome Dr. Dale and Mr. Albert Spicer on their return, and to commend Dr. Hannay and Mr. Henry Lee on their mission to the churches of our kinsmen beyond the sea. We are not of those who dream dreams and see visions of Imperial Federation, whether in Church or State, and seeing the independent temper of Englishmen everywhere we have very grave doubts as to the wisdom of any efforts in the direction of more compact organization. But we attach great value to the cultivation of more close and intimate relations between our own churches and those of these enterprising and spirited colonies. The reports of the Deputation clearly show that we have much to teach one another, and that the interchange of visits may be mutually helpful provided that there be on both sides a recognition of the great diversity in the surroundings, and consequently that plans and methods which are useful enough for the one may be quite unsuitable for the other. The Union gave Dr. Dale the reception which he so well deserves, and it showed also its appreciation of the great service which Mr. Albert Spicer has already rendered, and the still greater work for which he has prepared himself. It is not easy to put too high a value upon the labours of a young man of business and active politician who devotes his time and money without stint to the promotion of our great Christian enterprises. Mr. Spicer's simple unadorned speeches at the Union, the London Missionary Society, and the Colonial Missionary Society, won golden opinions by the high tone in which they were pitched, and the practical wisdom by which they were characterized. We have no

fear that Mr. Spicer will ever be so carried away by a pseudo-catholicity as to forget his Nonconformist principles. He is a convinced and earnest Congregationalist, who has no faith in compromise, and still less in the suppression, of the principles to which he is conscientiously attached. One of our hopes for the Congregationalism of the future is in the development of this spirit among our young laymen. There is a little group in London among whom Mr. Albert Spicer is prominent, who are of this robust type, and there are many in the country (Mr. Edward Crossley and Mr. Ford Goddard being conspicuous at the Leeds meetings) who give abundant proof of loyalty and zeal, and in whom is a rich promise of future service.

Mr. Berry's missionary sermon to the young people was another omen for good. The call to Plymouth Church has drawn the attention of his own countrymen to the able young minister of Wolverhampton, and his sermon at the City Temple was, to say the least, sufficient to show that our American brethren had not been misled in their idea of his power. Curiosity was probably one of the influences in attracting the crowd which thronged the spacious chapel, but all who were present must have felt the force of Mr. Berry's discourse. It was fresh in thought, Evangelical in spirit, vigorous in reasoning, and felicitous in style—the kind of sermon which gives a right to a place in the front rank of preachers.

We heard an observation recently to the effect that the favourite hymn at our missionary meetings is "Forward be our watchword," but that there is little indication in the action of the Board of Directors that this motto is ever remembered in the interval between the anniversaries. The observation was too sweeping, but there is in it a germ of truth, which might with advantage be remembered. We can testify from personal knowledge that there are among the directors, men full of earnestness and *verve*, who are ready to listen

to any wise suggestions, and to give them due weight, who are themselves in touch with the men of progress in the churches, and desirous that the Society should be so also. But there are conservative influences also which doubtless have their own value, but which must be held in check if the Society is to rise to its opportunities. The question of the hour is how to make the churches more familiar with the work that is being done, and with the demands for enlarged effort which are being made on every side. There is a good deal of enterprise so far as the foreign work is concerned, but it is not sufficiently sustained by sufficient inventiveness and daring at home. The churches are not alive to their responsibilities. The financial report is anything but satisfactory. It may be possible to account for the want of expansive power in the income, but the explanation does not get rid of the adverse balance nor make provision for the ever-increasing wants of the world. The constituents of the societies have to face a great problem, the terms of which have not yet been set fairly before them. How it can best be done is a matter for the most grave deliberation. We do not see why a morning should not sometimes be secured at the Union meetings for frank and thorough conference on missionary subjects. The election of Mr. Griffiths John to the chair is a sufficient indication of the feeling that the Union entertains. Why not utilize it for the purpose of securing such a consideration of the details of missionary work as is unknown at present. Is it too revolutionary to hint that the time is come for a reform in the annual missionary meeting? The present plan might be suitable enough for the days when the Society had almost exclusive possession of the week, but now when we have every morning and almost every evening occupied, it is not to be expected that large audiences will be gathered for a morning meeting of four hours. Our remedy would be—shorten the length of the meeting; let the report be put in the hands of every person on entering and taken as read; put the speakers under rigid law, and let them be selected so as to get a view of different parts of the mission field; above all, impress on all missionary speakers that

what the audience wants to hear from them is the story of their personal experiences, and not general views of the country or the people among whom they have laboured. Then we venture to think that a good evening meeting might be held in one of the suburbs. London has grown so vast that no central meeting can suffice to keep the Churches generally informed and interested in missionary work.

Dr. Hannay and Mr. Lee will well represent the spirit and feeling of English Congregationalism in Australia, and their visit, following thus closely upon that of Dr. Dale and Mr. Albert Spicer, will strengthen the happy impression which these gentlemen produced. But the Union will greatly miss its secretary, however it may rejoice in thought of the benefit which the Churches of the other hemisphere may derive from his inspiring influence, and indulge the hope that the change of scene and work may contribute to the invigoration of his health. Never did any association receive more loyal or more able service than that which Dr. Hannay gives the Congregational Union. He is in the happy position of being the target for all kinds of criticism, but the very criticism which is inevitable under such conditions is only a tribute to his worth. Some think that their special qualities for service are not appreciated, and that they are not invited to the platform of the Union as often as, in their own impartial judgment of their fitness, they might expect. Others complain that sufficient time is not given for the discussion of subjects in which they are specially interested. Lately a few have expressed dissatisfaction at the introduction of political subjects, and, if they were omitted, it is quite certain that a much stronger and more decided remonstrance would be heard. While these are the only causes of discontent, it must be abundantly manifest that there is no real disaffection because there is no ground for it. They are simply the utterances which we hear in relation to all institutions from those who have a chronic difference with their conductors as to their own merits, or who are possessed with a belief that they could manage

better than those who are at present in authority. Of course the Secretary bears all the blame, and yet, after all, the determination of any of the points named is not in his hands. What he has to do is to gather up the opinions of the Union generally, and, by means of them, to guide the deliberations of the Committee, and this Dr. Hannay does most successfully. His ability in the conduct of business and his singular power of debate are known to all. It is only his friends and familiars who can rightly appreciate that noble simplicity of character, that perfect transparency in word and action, that unbending courage, and last, but not least, that tenderness of nature which endear him to all who have the happiness of his intimate fellowship. A happy voyage to him and his fellow-traveller, with a return as full of honour as that of their predecessors !

The new departure which the Union is to take by the publication of its own books may yet prove to be of great importance to the interests of the denomination. Messrs. Hodder and Stoughton have hitherto been the publishers of its literature, of which the Hymn-book was the most important item, and the relations between them and the Union have always been of the most satisfactory character. But there has long been a desire on the part of many that the Union should be its own publisher, and, after considerable deliberation, it has been resolved to take this step. In our advertising pages will be found an announcement of the contemplated arrangements. It remains to be seen whether this will prove to be the beginning of a Congregational Book Room. Of one thing we are certain. There is no point to which we need to give more earnest thought and more generous support than our own literature. Congregationalism has nothing to expect from what is called undenominational literature. The Anglican Church is in possession and has the full benefit of that fact in all the references to religion and religious life which appear in books and periodicals of this type. To judge from many of them, Dissent might have no existence in the country. It remains

for us to help ourselves. The Union need not undertake to purchase books, but it may afford facilities to authors in various ways, and if this be done, not only our own literature, but Christian literature in general, may be the gainer. The success of the Hymnal is an encouragement for good hope as to the issue of this new enterprise.



GEMS OF AMERICAN SACRED POETRY.*

GRADATION.

HEAVEN is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true ;
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under feet,
By what we have mastered of good and gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary and, ere the night,
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men,
We may borrow the wings to find the way,
We may hope and resolve and aspire and pray,
But our feet must rise or we fall again.

* Under this heading we propose to give brief pieces from American poets, selected from books little known in this country.

Only in dreams is a ladder known,
From the weary earth to the sapphire walls,
But the dreams depart and the vision falls,
And the sleeper awakes on his pillar of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

JOSIAH GILBERT HOLLAND.

THE PILGRIM FOREFATHERS.

'NEATH hoary moss on crumbling stones
Their names are fading day by day ;
The fashions of their lives and speech
From sight and sound have passed away.

The shores they found so bleak, so bare,
Shine now with riches gay and proud ;
And we light-hearted, dance on ground
Where they in anguish wept and bowed.

Unto the faith they bought so dear
We pay each day less reverent heed ;
And boast, perhaps, that we outgrow
The narrowness which marked their creed.

A shallow boast of thankless hearts,
In evil generation born ;
By side of those old Pilgrim men
The ages shall hold us in scorn.

Find me the men on earth who care
Enough for faith or creed to-day
To seek a barren wilderness
For simple liberty to pray ;

Men who for simple sake of God
All titles, riches would refuse,
And in their stead disgrace and shame,
And bitter poverty would choose.

We find them not. Alas ! the age,
 In all its light, hath blinder grown ;
 In all its plenty, starves because
 It seeks to live by bread alone.

We owe them all we have of good :
 Our sunny skies, our fertile fields ;
 Our freedom, which to all oppressed
 A continent of refuge yields.

And what we have of ill, of shame,
 Our broken word, our greed for gold,
 Our reckless schemes and treacheries,
 In which men's souls are bought and sold,—

All these have come because we left
 The paths that these Forefathers trod ;
 The simple, single-hearted ways
 In which they feared and worshipped God.

Despise their narrow creed who will !
 Pity their poverty who dare !
 Their lives knew joys, their lives wore crowns,
 We do not know, we cannot wear.

And if so be that it is saved,
 Our poor Republic, stained and bruised,
 'Twill be because we lay again
 Their corner stones which we refused.

MRS. HELEN HUNT JACKSON.

OUR PATTERN.

A WEAVER sat one day at his loom,
 Among the colours bright,
 With the pattern for his copying
 Hung fair and plain in sight.

But the weaver's thoughts were wandering
 Away on a distant track,
 As he threw the shuttle in his hand
 Wearily forward and back.

And he turned his dim eyes to the ground,
 And tears fell on the woof,
 For his thoughts, alas ! were not with his home,
 Nor the wife beneath its roof ;

When her voice recalled him suddenly
To himself, as she sadly said :
" Ah, woe is me ! for your work is spoiled,
And what will we do for bread ? "

And then the weaver looked, and saw
His work must be undone ;
For the threads were wrong, and the colours dimmed,
Where the bitter tears had run.

" Alack, alack ! " said the weaver,
" And this had all been right
If I had not looked at my work, but kept
The pattern in my sight ! "

Ah ! sad it was for the weaver,
And sad for his luckless wife ;
And sad will it be for us, if we say,
At the end of our task of life :

" The colours that we had to weave
Were bright in our early years ;
But we wove the tissue wrong, and stained
The woof with bitter tears.

We weave a web of doubt and fear,—
Not faith, and hope, and love,—
Because we looked at our work, and not
At our pattern up above ! "

PHOEBE CARY.

EDITORIAL NOTES.

WE are not political optimists disposed to exaggerate every favourable sign, and raise premature shouts of victory in the midst of an arduous struggle, but the result of the Southampton election and the remarkable manifesto which appeared in *The Birmingham Daily Post* on the day after Mr. Gladstone's spirited little address at Hawarden came certainly in happy time to confirm his idea that the Liberal party never stood on higher, broader, and surer ground than at present. We are far from saying that the Tory game is played out, but the signs of weariness on the part of Unionists within the House and still more of the constituencies outside are unmistakable. The verdict pro-

nounced by Southampton is as surprising as it is decided, and the Unionist journals in endeavouring to minimize its significance only expose their own weakness. *The Times* has the coolness to ask its readers to believe that the conversion of a minority of more than 600 into a majority of 885 is due mainly to local considerations, and quotes in support of that view a letter from some Southampton correspondent who writes as though he had never seen an election before, and finds consolation in the fact that Mr. Evans has declared against separation. If that be a comfort to him, his heart may be at perfect ease, for there is not a supporter of Mr. Gladstone's in Parliament who would not say the same. A constant reader of *The Times* may perhaps be excused for believing that all Liberals are Separatists, seeing that the calumny is reiterated from day to day; but he is to blame for the weakness which reposes implicit faith in a journal whose weakness is to see and report events as it wishes them to be, not as they actually are. It would be more politic, however, as well as more true, to admit that the issue of the Southampton contest is a "heavy blow and great discouragement." Of course there was a good deal of local sentiment, but it is absurd to suggest that it had a determining influence. Strongly as Southampton feels on all questions relating to its own prosperity, there was no such balance in favour of Mr. Evans on them as to account for a change so extreme. For some reason or other the electors are dissatisfied with the present *regimé*, and they have said so with an emphasis which leaves no room for doubt.

We do not at all suppose that Ireland has been the sole, or even the chief, object present to the minds of the voters when arriving at this decision. On the contrary, we believe that it has not, and to us this is one of the most satisfactory features of the whole. The Unionist contention in Parliament is that everything must give place to the paramount necessity for supporting a Government which is determined upon carrying out its patent mode of ruling

Ireland by imprisoning its patriot representatives. We have held from the first that such a mode of action is wrong in principle, and would ere long be found impossible in practice. The licensing clauses of the Local Government Bill have put on it a more severe strain than any to which it has hitherto been subjected, and the Southampton election shows that it cannot sustain the pressure. Whether these clauses or Home Rule excited most interest in the constituency we do not care to argue. At the outset the Tories insisted that it was on them the contest would be fought, believing that this view would be to their advantage. No doubt the Irish question was a chief factor in the decision, but it may fairly be said also that the vote of Southampton was a distinct pronouncement against Mr. Ritchie's iniquitous proposals. It was in vain that an attempt was made to cajole the electors into the belief that the sting had been taken out of them. They saw clearly that the only effective defence against them would be their rejection by Parliament, and that the surest way to secure that would be to return a Liberal. In short, the election is satisfactory as indicating a return to a more healthy state of political feeling. For the last two years Irish questions have dominated everything, until the Government seemed to believe that they might work their own will in English legislation, provided they could keep Mr. Gladstone out of office and put Ireland down. If Southampton has done anything to explode this Unionist delusion it may have marked a turning point in this controversy, and if so it will have done a greater service to Liberalism than is indicated in the addition of another recruit to its parliamentary force.

The article in *The Birmingham Daily Post*, which may be regarded as a *communiqué*, is hardly less significant in its own way than the election. No one who has closely studied recent proceedings in Parliament can be astonished that Radical Unionists should be anxious for some change. The King-Harman episode is sufficient to disgust all reasonable men, and under normal parliamentary conditions

would have been fatal even to a strong Government. But the strength of the present Ministry is in its weakness. Had it been supported by a majority of its own it would hardly have ventured to presume so far on their loyalty; but as it can count upon the votes of a certain number of Liberals (?) who seem as though they would in the last resort acquiesce in anything rather than put the Ministry in a minority, it has grown so reckless as to goad into resistance those who were desirous rather to support it. The result is seen in the following suggestive statement from so loyal an adherent of Radical Unionism as the London correspondent of *The Birmingham Daily Post*:—"What is perfectly certain to all observant politicians is that *the present system of ruling Ireland by resident magistrates cannot last much longer*, and that is a fact which both Home Rulers and Unionists are bound to recognize." There is no need to ask Home Rulers to recognize this. Against this monstrous system of government by resident magistrates we have constantly protested, and constantly been charged with being patrons of lawlessness, breakers of the Decalogue, and we know not what beside, because of our protests. To those who have taken the trouble to go through *The Times* reports of Irish trials, the development of the despotic and lawless temper in the action of some of these "R.M.'s" has been portentous; but remonstrance was always met by the cry that we were defending boycotting or some other wickedness. Never was charge more unsustained. We are as anxious to see actual crime punished as the most intense coercionist, but we hold that crime is encouraged, not repressed, when the distinction which separates it from mere political offence is broken down. There are two sides to the miserable attempt to put down patriots, even though their zeal may need some check, by confounding them with felons. It may degrade the patriots, but it may—and this is probable—exalt the felons, a result which all wise men would deprecate. It is because we have expressed these views and condemned proceedings of the Resident Magistrates and their superiors, which were lawless in spirit if not actually contrary to the

letter of the law, that we have been denounced, just as the twelve hundred members of the Society of Friends are denounced by the "Septuagenarian Quaker" who writes to *The Times* (how conveniently these Nonconformists, or Quakers, or Liberals, turn up when they are needed) as enemies of law and order. Now this Unionist writer tells us that all sensible men see that the thing cannot last. Of course not. But he goes on further to tell us that there must be concessions to Ireland, the underlying suggestion being that the time is come for trying Mr. Chamberlain's plan, but "a reconstruction of the Ministry is a preliminary condition to any real work being done." Happily we are again in agreement with this writer. Change there must be, and it only remains to be seen whether there is such a disposition to deal in a thorough yet conciliatory spirit with the whole Irish question as would bring about the only kind of change that would be effective. After so many disappointments we cannot be sanguine; but we wait the development of events. Every day makes it clearer that the Liberal party will add to its other achievements by the settlement of the Irish difficulty. Indeed, the difference between the Birmingham plan and Home Rule is not so great as to forbid the possibility of arrangement. But in order to this, the whole question must be taken out of the low-lying regions of intrigue and personal antagonism, and lifted up to that higher level of principle on which our great chief has always treated it.

We have not space at present to discuss the licensing clauses of the Local Government Bill at length. Our great anxiety, however, is that our temperance friends should not throw away their present great opportunity by extravagance. When they refuse to allow the creation of a legal right to compensation where clearly there is none at present, they are on the solid rock; but if they confound equitable consideration for men who are engaged in a business which is not only lawful, but from which the State itself derives a large revenue, and who would be ruined by

being compelled to abandon without legal compensation, we venture to think they will make a great mistake. There is really no occasion for them to argue the question of equitable consideration at present. There is not the slightest probability of any large number of public-houses being closed, and those who are interested in keeping them open understand perfectly well that nothing would serve their purpose better than to alarm the tax-payers about the cost of closing them. That one fact should warn prohibitionists off such dangerous ground. The point at present before the country is whether a vested interest shall be created, and the more closely the discussion is confined to that the more certain will be the victory for the friends of Temperance.

There is a strange contradiction between the invitations to celebrate the deliverance of England from the power of Rome and Spain by the defeat of the proud Armada of Philip, and the exhortations to gratitude for the interposition of the Pope to-day to suppress the Irish Nationalists and their doings. There is, to say the least, an appearance of inconsistency here, for if the emancipation of our own country from the yoke of the Papacy was so memorable an achievement that its Tercentenary is to be regarded as a grand national event, surely it cannot be a matter of satisfaction that the people of Ireland are to this day held under the same bondage. Still less can we be justified in helping to rivet on them the chains which we have shaken off our own neck. As if to make the contrast still more glaring, the Duke of Norfolk, a great Roman Catholic leader, who has been the intermediary between the Pope and the Government which is supported by all the Orangemen of Ireland, is also a member of some committee which has undertaken the celebration of this great Protestant victory. It is true that the Admiral of that day, Lord Howard of Effingham, was the ancestor of the Duke of Norfolk, but he must have been a Catholic of a very different type from his descendant, or he would hardly have undertaken to place himself in opposition to the will of the Pope. The Tercentenary is not

worth keeping except in recognition of the Divine mercy by which the cause of English Protestantism, with which were bound up all our liberty and our progress, was delivered from an attack which at one time seemed irresistible. But how can they celebrate it who are content to ask Rome to employ that same influence against Ireland which three hundred years ago it put forth for Spain against England, and who, forsooth, dare to quote the Pope as a teacher of morality? The questions on which he has pronounced we do not propose to discuss here, nor, in truth, can they be treated in the easy, comfortable fashion which some are pleased to adopt. We loathe boycotting very much more than numbers who clamour against it, but who have recourse to it themselves when an obnoxious Dissenter or Radical is to be suppressed in an English village. We hate it everywhere and under every form. Of the "Plan of Campaign" we have never spoken an approving word. But when we are asked to treat it as an act of robbery we demur. We have no more sympathy with lawlessness than our critics, and they know it. It is indeed one painful feature in this unhappy controversy about Ireland that charges are brought so recklessly and with such utter absence of justification. Men who have never expressed an opinion on behalf of the tactics of the National League are branded as parties to them simply because they hold that a nation should not be deprived of its rights for any faults on the part of their champions. We judge Home Rule on its merits, and we are denounced as though we were responsible for every act of Home Rulers. And now, to crown the whole, we are told that the Pope will teach us morality. Before instructing us it would be well for him to separate himself from all complicity with the acts of his infallible predecessors. Leo XIII. is the successor of the Pope who approved the crimes perpetrated by that distinguished defender of the faith, Philip II. of Spain. Till he has disavowed the policy which the Papacy has always pursued for the advancement of its own ends, he can have no title to admonish others as to those principles of the Decalogue which have been so shamelessly broken in the interests of

Rome. The most curious point in the whole is that those who thus appeal to the Pope claim to be Protestants *par excellence*.

THE PEOPLE'S BIBLE.*

DR. PARKER is still working his way through the historical books of the Old Testament, and at each successive stage in his progress is giving fresh proofs of his remarkable power of drawing out of these ancient records lessons for the toil and conflict of to-day. There is no surer way of meeting the too prevalent tendency to depreciate the value of the Old Testament than to give such practical demonstration of the reality and power of histories which, though they belong to an age so remote, and narrate the experiences of lives passed under conditions so entirely different from ours, have about them that touch of nature which makes brothers of us all. This is what Dr. Parker endeavours to do everywhere, and in the execution of this self-imposed task he acquits himself with rare ability. No doubt some of his observations may be pronounced far-fetched, while others are regarded as too extreme, but surely it is not to be supposed that we agree in every opinion or approve of every illustration because we express our hearty admiration of a book which is marked by an originality and freshness, a clearness of apprehension and a vividness of presentation which not only interest the thoughtful reader, but stimulate his own intellectual and spiritual life. The two volumes before us cover the history of the Jewish people from the beginning of the antagonism between Saul and David down to the Babylonian captivity. It is a wide area to traverse, and in the journey all varieties of character are met with, and each of them makes his own contribution to our knowledge of human nature and of God's mode of dealing with it. In no other literature

* *The People's Bible*. By JOSEPH PARKER, D.D. Vols. VII. and VIII. 1 Samuel xviii. to 1 Chronicles ix. (Hazzell, Watson, & Viney.)

can be found such a history and such a biography. The skill of the expositor is shown in his capacity to bring out of the treasure-house things new and old, and especially so to use the old that there shall be on it the bloom of a perpetual youth. Too often the commentator on these books, though orthodox to the last point, has only left on us the impression that we were wandering in a valley of bones which, alas! were very dry. Dr. Parker makes these dry bones live, and in this there is not only a triumph of the expositor's art, but, what is of far higher importance, a demonstration of the power of the Book.

We select one or two extracts which may help to give our readers some idea of the character of the book. Dr. Parker's views of the "larger ministry of the Church" are well known. He believes that in its work there is a place for the wit as well as for the divine, and that the Church fails in not making use of this as of all other gifts.

We should make (he says, in speaking of the wit) a modern Elijah of him, and he should taunt the priests of evil on their own ground and across their own altars till they ran away for very shame. Such a man should have a function in the Church. We do not want his humour here, mayhap; let that be fully understood; but it is wanted somewhere in this heathen London.

Again—

Out of the ruins of Luther the monk, Christ will build Luther the Protestant reforming teacher. He will not make a less Luther. He will not say to him, "You must lay aside your commonness, your vulgarity of speech, your buffoonery; you must lay aside your music and your humour, and your love of all the movements of the times; and you must become a smaller man." He said, "I shall want all your humour, all your rude force, all your blunt expression"—for Luther would never have been the man he was in Europe but for that singular faculty—which is oftentimes known as vulgarity—the power of speaking expressively, the power of being graphic and vivid, the power of saying what the common people understand in their own language and with their own accent.

Here is a striking observation, suggested by David's atheistic thoughts in his hour of despair, but equally applicable to many of the incidents in sacred story, and in fact carried out by Dr. Parker in relation to them. The whole

passage on David's faltering in the hour when he seemed to have lost the favour both of lords and people is extremely suggestive, but the following sentences are really the key to a great many of the difficulties in interpretation :

Let it be clearly understood that the story, viewed as illustrative of providential care, is by no means so dark as it looks. Somewhere we shall find an explanatory word. In reading history, always seek for the moral key. In estimating personal life, never forget to search the heart. The mysteries of providence are sometimes only the shadows of our own misjudgments and immoralities.

As an example of Dr. Parker's power of direct and thrilling appeal we will take the following picture of Saul after the death of Samuel and his own departure from God :

Not only was Samuel dead, but the Lord Himself gave Saul no answer, neither by dreams, nor by Urim, nor by prophets. It is of no use for some men to pray. They have sinned away the day of grace. By iniquity upon iniquity they have built up between themselves and God a great wall. By the exceeding multitude of their sins they have exhausted the patience of God. We had better say this very plainly, lest we encourage false hopes, and undertake a case which admits of no defence. If a man put out his own eyes, shall we urge him to try to see, pity him because he is blind ? If a man wilfully destroy his hearing, what boots it that we exhort him to listen ? Madness ! To some men I have this message to deliver : You have shut yourself out from God—you have deafened yourself against His counsel, and would none of His reproof—you have starved the good angel within you which sang the sweet song of your youthful hope—you have murdered your own soul ; toll the knell ; report the news in heaven : a man has slain the God that was in him, and now he awaits but the hour which shall see him thrown into the only darkness which can hide his shame. He is without God and without hope in the world ; there is now no summer in his life ; he is winter-bound and filled with desolation.



TWELVE EMINENT STATESMEN.*

THE course of human affairs is not wholly shaped by the

* *William the Conqueror.* By EDWARD A. FREEMAN, D.C.L. *Cardinal Wolsey.* By MANDELL CREIGHTON, M.A. *William the Third.* By H. D. TRAILL. (Macmillan & Co.)

influence of great men, perhaps is not affected so much by them as we are accustomed to believe, but assuredly so much of the interest of history gathers around them that there is considerable justification for the remark that the history of the world is the history of its great men. It cannot be doubted that the development of our national institutions has been largely affected by the spirit of the people, and yet how different would the course of our history have been had a few men who hold a distinguished place in our annals never lived ! We have before us three volumes of a series of biographies of twelve statesmen. They did not make England ; it is possible that England would have attained her greatness independent of them ; it is certain that there are others, some of them comparatively obscure, who have contributed much, possibly quite as much, if not more, to that real elevation of the people. Still they have left their mark deep on the history, especially the first and the last. Cardinal Wolsey was a far-seeing politician, even more than a great ecclesiastic, but the times were against the success of his policy, and circumstances hindered him from accomplishing what might have been possible under more favourable conditions. His was a policy with which we have little sympathy, and yet there were elements of nobility in a man who was so liberal in his thoughts, and so munificent in his givings, for the great work of education. Men like Wolsey would never have reformed the Church or emancipated the conscience of Europe, but he was a fine example of a certain type of statesmen who impress the world by the wide reach of their ideas as well as by their personal magnificence. Mr. Creighton has told his story with considerable power and fairness. He rightly appreciates the character of the great Cardinal and the drift of his policy. The book is extremely well done, and gives within a moderate compass a complete conspectus of a deeply interesting life.

This is the most marked feature of all these volumes. The subjects are well chosen, they are treated by thoroughly competent authors, and though the biographies are short, they are thorough. The two Williams are unquestionably

two of the most powerful rulers in the long catalogue of English sovereigns. If we were asked to select a writer who could do justice to William the Conqueror we should turn instinctively to Professor Freeman, who is *facile princeps* in this department of our literature and this period of our national story. It may be that at times he offends by that note of superiority which is so characteristic of an Oxford professor, but it is really to be excused in consideration of the validity of his right to adopt the tone of authority. The thoroughness of his knowledge is not more remarkable than his far-reaching vision. With eagle eye he sweeps the field of history, and in a solitary sentence suggests the philosophy of an entire history. How true, and, though apparently simple, how profound the wisdom of the observation with which this little volume opens: "The history of England, like the land and its people, has been specially insular, and yet no land has undergone deeper influences from without. No land has owed more than England to the personal action of men not of native birth." The two kings, whose biographies are before us, both illustrate this suggestive remark, which is further worked out in the following very striking passage,

That the history of England for the last eight hundred years has been what it has been has largely come of the personal character of a single man. That we are what we are to this day largely comes of the fact that there was a moment when our national destiny might be said to hang on the will of a single man, and that that man was William, surnamed, at different stages of his life and memory, the Bastard, the Conqueror, and the Great. With perfect fitness then does William the Norman, William the Norman Conqueror of England, take his place in a series of English statesmen. That so it should be is characteristic of English history. Our history has been largely wrought for us by men who have come in from without, sometimes as conquerors, sometimes as the opposite of conquerors; but in whatever character they came, they had to put on the character of Englishmen, and to make their work an English work. From whatever land they came, on whatever mission they came, as statesmen they were English. William, the greatest of his class, is still but a member of a class. Along with him we must reckon a crowd of kings, bishops, and high officials, in many ages of our history. Theodore of Tarsus and Cnut of Denmark, Lanfranc of Pavia and Anselm of Aosta, Randolf Flambard and Roger of Salis-

bury, Henry of Anjou and Simon of Montfort, are all written on a list of which William is but the foremost. The largest number come in William's own generation, and in the generations just before and after it. But the breed of England's adopted children and rulers never died out. The name of William the Deliverer stands, if not beside that of his namesake the Conqueror, yet surely alongside of the lawgiver from Anjou. And we count among the later worthies of England not a few men sprung from other lands, who did and are doing their work among us, and who, as statesmen at least, must count as English. As we look along the whole line, even among the conquering kings and their immediate instruments, their work never takes the shape of the rooting up of the earlier institutions of the land. Those institutions are modified, sometimes silently by the mere growth of events, sometimes formally and of set purpose. Old institutions get new names; new institutions are set up alongside of them. But the old ones are never swept away; they sometimes die out; they are never abolished. This comes largely of the absorbing and assimilating power of the island world. But it comes no less of personal character and personal circumstances, and pre-eminently of the personal character of the Norman Conqueror and of the circumstances in which he found himself.

What is true of William the Conqueror is in a great measure true of William the Deliverer. Mr. Traill does justice to the great Prince of Orange, and by his vivid sketches of the life of the period enables us to see how badly English liberty would have fared had it not found so gallant a champion. The subject is one which we shall have to treat more fully in telling the story of the Revolution, and we shall then have to point out some points of difference with Mr. Traill. All these books are of a high order, and the entire series ought to be both popular and useful.

CURRENT LITERATURE.

Among the Cannibals of New Guinea: Being the Story of the New Guinea Mission of the London Missionary Society. By Rev. S. MACFARLANE, LL.D., F.R.G.S., London Missionary Society. (John Snow & Co.) We are glad to see that the London Missionary Society has decided to issue a series of missionary manuals giving an account of the different missions connected with the Society. Such a series cannot but prove exceedingly useful in promoting a missionary spirit in the

churches. The eye helps the heart, and people naturally take more interest in a thing if they know something about it. The more information people have about missions, the more likely are they to feel an intelligent interest in them. The object of the Society in issuing these manuals is to meet a want—which is not fully supplied by the occasional missionary meeting or even by the missionary magazine—of full and detailed information concerning the rise and progress of the various missions belonging to it. New Guinea has been wisely chosen as the subject of the first manual. In the history of modern missions there have been few more thrilling stories than that which is related in the volume before us. The story itself is one of great interest, and the intrinsic charms which belong to it are not a little enhanced by the lively and agreeable style in which it is told. The mission in New Guinea is one of the youngest branches of the Society's work. It was started in the year 1870, when Dr. Macfarlane, then stationed at Lifu, chartered a vessel in order to cruise along the coast of New Guinea. In the chapter entitled "How we got at Them," the author describes his first attempts to secure the goodwill of the natives. Being entirely ignorant of the language of the people, and therefore unable to hold any oral communication with them, he won their confidence by acts of kindness. "Acts of kindness," he says, "are a language that people can understand all the world over, and that was the only language we were able to use in our first touch with these cannibal tribes at different points of our mission. The first man upon whom we tried this language was the leading warrior of the island, who is now the senior deacon of the church there. Soon after we cast anchor on that memorable Saturday evening, he made his appearance on the bill, evidently to reconnoitre. We beckoned to him, and then jumped into our boat and met him on the beach. That meeting, like many other of our first meetings with the cannibals in New Guinea, was very different from the pictures in books and magazines of the missionary's first landing amongst savages. I have often been amused at the pictures of Moffat, Williams, &c., compared with my own experience. Instead of standing on the beach in a suit of broadcloth with Bible in hand, the pioneer missionary in New Guinea might be seen on the beach in very little and very light clothing, with an umbrella in one hand and a small bag in the other; containing (not Bibles and tracts but) beads, jew's harps, small looking-glasses, and matches; not pointing to heaven giving the impression that he is a rainmaker, but sitting on a stone with his shoe and stocking off, surrounded by an admiring crowd, who are examining his white foot, and rolling up his wet trousers (he having waded on shore from the boat) to see if he has a white leg, and then motioning for him to bare his breast, that they may see if that also is white. The opening and shutting of an umbrella for protection from the sun, the striking of a match, the ticking and movement of a watch—these things cause great surprise and delight, and loud exclamations. What we did when we met this savage on the

beach at Darnley, was to induce him to enter our boat and to accompany us to our vessel, which after a few friendly demonstrations we succeeded in doing, though he was evidently very much afraid. We talked to him on board in a manner most effectual. Not knowing the way to his heart through his ear, we took the familiar road through his stomach by giving him a good dinner, then made him a few small presents, and sent him away rejoicing, giving him to understand, by signs, that he was to return next morning at sunrise, and bring his friends with him."

The method of procedure was first of all to win the confidence of the natives, and then having secured a footing amongst them, to form a station and to leave two or more teachers in charge of it. These were, in the first instance, South Sea Islanders, who volunteered for the service. Their heroism and self-sacrificing zeal are touchingly illustrated in the following incident recorded of the first band of eight who were selected as pioneers for the New Guinea mission :

"How well I remember standing near the door of that grass hut on the morning of the fifth day, when the teacher's boxes and bundles had been landed, and all was ready for us to start for the point on the New Guinea coast where we intended, if possible, to form our next station! The teachers did not know that I was there; they were sitting on their goods, which were placed together in one corner of the hut, as emigrants do on the wharf in a strange land. As I approached, I heard one of the women crying most piteously; it was Gucheng's wife, who had been a girl in my wife's school. I stood for a few moments outside, unwilling to intrude, for such grief seemed to render the place sacred. 'Oh, my country! Why did we leave our happy home? Would that I were back at Lifu again! I told you I did not want to come to New Guinea! These people will kill us when the Mission vessel leaves, or they will steal all we possess.' Then I heard her husband in tremulous tones saying, 'We must remember for what we have come here—not to get pearl shell, or trepang, or any earthly riches, but to tell these people about the true God, and the loving Saviour Jesus Christ. We must think of what He suffered for us. If they kill us, or steal our goods, whatever we have to suffer, it will be very little compared with what He suffered for us.' I could stand it no longer, but walked away till I recovered myself; then I entered the hut, and talked, and prayed, and wept with them. Our party soon joined us, and when we walked down to the boat, I need scarcely say, that we were all sad and sorrowful, and as we pulled off to the ship, and beheld the weeping little group on the beach surrounded by naked, noisy savages, one could not help feeling how little the world knows of its truest heroes."

The climate of the country proving fatal to the teachers from the South Sea Islands, "it became painfully evident that New Guinea must be evangelized, if at all, by New Guineans. The responsibility of bringing South Sea Islanders to a place where half of them died

was too great, hence my resolve to establish the Papuan Institute, and train a native agency from amongst the people themselves. This having been tried and worked well, a similar institution was started at Port Moresby. The plan thus adopted was a new departure, and as such excited a great deal of opposition when it was first proposed, but experience has shown that it is likely to answer exceedingly well."

In a chapter entitled "Their Manners and Customs," Dr. Macfarlane tells us that there is "abundant evidence to show that both the races living on the island are, whenever they are left to themselves and are unaffected by influences from without, distinctly retrograding." With regard to cannibalism, our author is of opinion that the practice horrible and revolting though it is, does not indicate the lowest type of humanity, and that it arose from revenge. It is encouraging to find that it is slowly but surely disappearing, and this, not as the result of growing civilization, but of the humanizing and elevating influence of the gospel. "Considering the great liking that cannibals have for human flesh, and that cannibalism very soon sneaks out at the back door when Christianity has entered at the front, we still behold the power of the old gospel over the human heart—the response of the soul, however degraded, to the call of its Master. Cannibalism has received its death blow in New Guinea. It may 'die hard' in some places, but die it must. Not only is the axe laid at the root of that terrible tree, but the tree itself has been struck with a fatal blow that will quiver through all its branches, carrying death to the remotest twig." We should like to have given some further extracts, but those we have already given are sufficient to show the general character of the book. We must content ourselves with heartily recommending it to our readers, and advising them to get it and read it for themselves.

The Sermon Bible. Genesis—II. Samuel. (Hodder and Stoughton.) We hardly know whether or not we ought to rejoice in the multiplication of helps for the pulpit. As we must have preachers, and as many who have to occupy the pulpit in these days of intellectual unrest and of an imperfect culture, which is far more difficult to satisfy than that which is more thorough, feel the pressure of the strain upon them, it is well that there should be books which make their task somewhat easier. The great fear is lest it should be made so easy as to repress original power. The latter danger, however, has to be faced at whatever cost, and, as such work will be done, we must desire that it should be thoroughly well done. This certainly is the case in the first volume of "The Sermon Bible" before us. The idea is well conceived, and if it be carried out as it has been begun, the editor will have rendered an invaluable service to a large class of ministers. Not only have we sketches of sermons on important texts, but these are accompanied with references to the most valuable works on the subject. The list of books consulted (which is given at the beginning) itself indicates an extent and variety of reading which is certainly not